ELEMENTS OF A LEADERSHIP INCUBATOR
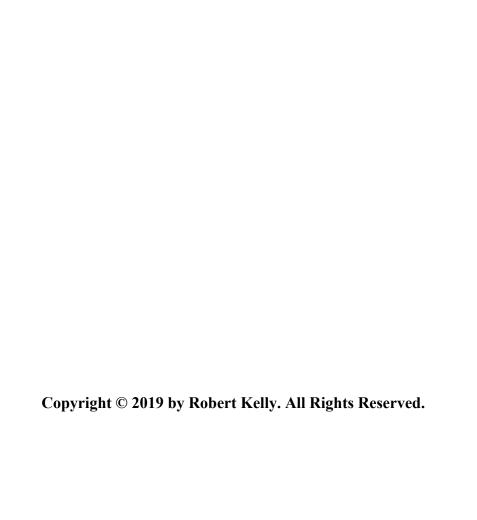
TO EQUIP HIGH CAPACITY VOLUNTEERS

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

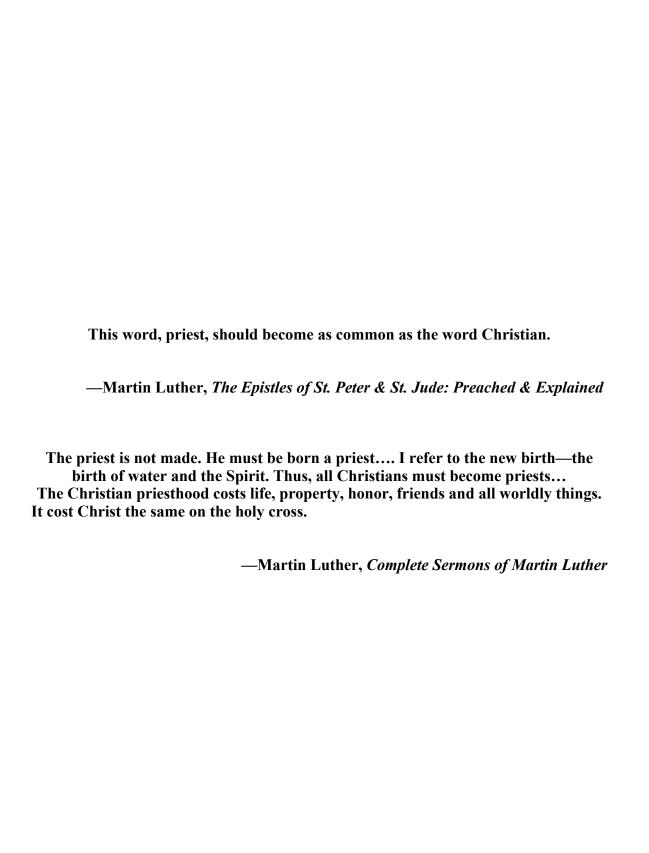IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

ROBERT KELLY

MAY 2019

Cheryl-
My deepest love and gratitude for your unwavering support in everything.
It means the world to me.

Joel, Logan and Vaughn-
Thank you for teaching me something every day.
You are my great joy.

This word, priest, should become as common as the word Christian.

—Martin Luther, *The Epistles of St. Peter & St. Jude: Preached & Explained*

The priest is not made. He must be born a priest…. I refer to the new birth—the birth of water and the Spirit. Thus, all Christians must become priests…
The Christian priesthood costs life, property, honor, friends and all worldly things. It cost Christ the same on the holy cross.

—Martin Luther, *Complete Sermons of Martin Luther*

CONTENTS

ABSTRACT

This thesis-project seeks to answer the question, "What elements are needed in a local church to create a leadership culture that encourages volunteers who lead other volunteers to serve in ministry, despite living in a time-starved environment. These volunteer leaders are called High Capacity Volunteers, and they are defined by significant sacrifices in the midst of busy and complicated lives and leadership potential to multiply their effectiveness throughout a local church.

There are theological underpinnings that are essential (priesthood of all believers, delegation, etc.), character issues, and practical leadership skills that are often absent in current church leadership training.

The projects touch on volunteerism, mobilization, retention, motivation, the priesthood of all believers and equipping the saints.

THE PROBLEM AND ITS SETTING

Changing Culture

In 25 years of church work, I have never heard a fellow pastor lament, "I have too many volunteers!" On the other hand, many a pastor bemoans short-handed ministries, lack of volunteer buy-in, the increasing cost of payroll, and missed opportunities due to lack of workers in the harvest. Much has been written on the need for increasing lay leadership in the local church:

> Volunteers are essential, even vital, to creating growth and new ministries. They are the key to introducing youth and children-and adults too-to Jesus Christ. They have the welcoming smiles at the door, and they serve the food, pray for needs, teach Bible classes, mentor others, stuff bulletins, organize mission trips, and on and on. If you want your church to grow it must be a volunteering church, a church that functions on volunteers.[1]

With thousands of churches closing every year and hundreds of thousands in decline, the need for church planting and revitalization is great. Church planters acutely understand the difficulties of accomplishing the mission with limited financial and people resources. The increase in bi-vocational ministry causes the same crunch of resources with the added complication of limited pastoral leadership hours. It also seems probable that changing social patterns will negatively affect volunteerism in the local churches.[2] More women, historically the backbone of church volunteer efforts, are working full-time outside the home. Both men and women are working longer hours (especially in

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[1] Leith Anderson and Jill Fox, *The Volunteer Church: Mobilizing Your Congregation for Growth and Effectiveness* (Grand Rapids: Zondervan, 2015), 7.

[2] Patricia Becker, *Social Change in America: The Historical Handbook* (Lantham: Bernan Press, 2006), 115-124.

urban/suburban centers) and have longer commutes.[3] School schedules continue the

creeping intrusion into "free time" and the 24/7 connected culture blurs the line between

leisure and work. Added to this, many organizations are now competing with local

churches for limited volunteer hours.[4] Fortunately, the desire to volunteer is still alive and

well in America[5] although there may be mounting evidence that the volunteer impulse is

waning.[6]

The Need for Volunteers

Volunteers make up a huge labor force in both secular and religious circles[7] with

religious people volunteering more than their non-religious counterparts:[8]

> In studying volunteers, it is not uncommon to study religious volunteers. Garland
> et al. (2009) state that religious congregations serve as a major source of
> volunteers, citing multiple studies where church attendance was found to be the
> best general predictor of involvement in volunteering (Gerard, 1985; Hoge, Zech,
> McNamara, & Donahue, 1996; Park & Smith, 2000; Wuthnow, 1995; as cited in
> Garland et al., 2009). Churches send these volunteers to social services,

3 For a list of additional reasons see Dennis Williams and Kenneth Gangel, *Volunteers for Today's Church: How to Recruit and Retain Workers* (Grand Rapids: Baker Books, 1993), 35-45.

4 Anderson and Fox, *The Volunteer Church,* 17.

5 Gene Cornett, "Enhancing Volunteer Ministry Through an Exploratory Study of Volunteer Beliefs, Attitudes and Motivation" (DMin diss., Gordon-Conwell Theological Seminary, South Hamilton, 2011), 2-4; Jason Golden, "An Examination of the Volunteer Coordinator's Influence on Church Volunteers' Intent-to-Continue at the Largest Protestant Churches" (PhD diss., University of Southern Mississippi, Hattiesburg, 2015), 32-37.

6 Cornett, "Enhancing Volunteer Ministry," 5; See also "…volunteerism rates, currently, in the United States, are on the decline (Bureau of Labor Statistic, 2014). Since churches are the largest benefactor of volunteerism in the US (Brudley & Kellough, 2000) and because churches are dependent upon volunteers to carry out their purpose (Eisner et al., 2009; Hsieh et al., 2008; Independent Sector Survey on Giving and Volunteering, 2001; Machin & Paine, 2008; Saaf, 2008; Urban Institute, 2004), this national decline severely impacts churches." Golden, "An Examination of the Volunteer Coordinator's Influence," 63; as well as "Every day around the world, volunteers invest their skill, time, and talents to help people in need (Wang, 2004). Despite this fact, nationally, volunteer rates are on the decline (Eisner, Grimm Jr., Maynard, & Washburn, 2009). A contributing factor in the national decline of volunteer rates is the rise of the dual income family (Cnaan & Cwikel, 1992; Hettman & Jenkins, 1990)." Golden, "An Examination of the Volunteer Coordinator's Influence," 3.

7 Paul Garverick, "How Volunteers Experience Ministry Satisfaction in the Context of a Local Church and its Organizational Leadership: A Case Study" (EdD diss., Indiana Wesleyan University, Marion, 2013), 17; For an overview of "The Three Sectors of the Economy" and how the church relates see, Golden, "An Examination of the Volunteer Coordinator's Influence," 15-32.

8 "Importance of Volunteering," Pew Research, accessed September 19, 2018, http://www.pewsocialtrends.org/2008/04/09/inside-the-middle-class-bad-times-hit-the-good-life/501-3/.

community development, and neighborhood organizing projects (Chaves, Konieczny, Beylerlein, & Barman, 1999), among others.[9]

Understanding why volunteers serve and why they don't is vital to the church.[10] It seems the future need for a robust volunteerism will outstrip even the current need. From a pragmatic vantage point, churches (and clergy in particular)[11] need more volunteers.

Interestingly, "Job satisfaction as a research topic has one of the widest arrays of studies on any topic in organizational psychology and organizational leadership (Judge & Church, 2000). Conversely, volunteer satisfaction has received little attention in the research literature (Boezman & Ellemers, 2009)."[12]

Churches do not accomplish all they could for the Kingdom because many congregants do not live out their ministry calling.[13] Smaller churches, church plants, and bi-vocational churches feel this most acutely. That being said, a different type of volunteer problem exists for larger churches.[14] Well-resourced churches usually rely heavily on ministry professionals[15] and provide limited opportunities for volunteers to

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9 Adam K. Peters, "The Lived Experience of Empowered Volunteers: A Study of Christian Church Volunteers" (MS diss., University of Nebraska, Lincoln, 2010), 3.

10 Anderson and Fox, *The Volunteer Church,*12.

11 Though outside the scope of this project it is important to recognize that many of the personal problems clergy face can be addressed with more volunteers: burnout, clergy-family dysfunction, unrealistic expectation on clergy. See Rinda Boyd Dean, "Living Forward Equipping God's People for His Purposes" (DMin diss., Gordon-Conwell Theological Seminary, South Hamilton, 2011), 2-3.

12 Garverick, "How Volunteers Experience Ministry," 1.

13 Garverick, "How Volunteers Experience Ministry," 27. "Church leadership and growth researcher Hunter (2000) posits: 'The recruitment and deployment of lay volunteers in various ministries is…crucial….the most effective churches, therefore, are the most effective in identifying, recruiting, coaching, developing, deploying, and affirming great and growing numbers of lay volunteers. (p.85)"

14 Golden, "Volunteer Coordinator's Influence," 63. "As a church grows, participation (Wilken, 1971) and commitment (Knoke, 1981) begins to decline. Research indicates this is due to a lack of control, communication lags, a perceived decrease in quality, declining social incentives, and complexity (Ellison et al., 2009; Gulick et al., 1937; Williamson, 1967). This decrease in participation and commitment greatly affects a church's volunteer workforce (Wilken, 1971)."

15 Golden, "Volunteer Coordinator's Influence," 63. "Churches cannot effectively operate without this critical volunteer workforce (Woods, 2006). If churches attempt to hire their way out of a volunteer shortage, members view the resulting large staff as being hired to accomplish the church's mission resulting in even fewer volunteers (Cnaan et al., 2002). Furthermore, as volunteers and paid workers work side-by-side (Netting et al., 2005) roles begin to blur between members, volunteer workers, and paid workers (Ammerman, 1997; Harris, 1998). Additionally, volunteers are performing highly formalized, quality work previously performed by paid workers (Hwang & Powell, 2009; Young, 2013)."

serve outside of hospitality (ushering, greeting, parking, cafe, etc.), children's ministry, a few worship people, and some care ministries. This creates a consumerist culture where the majority of church attendees come to be encouraged and entertained but do not live out any sort of significant ministry involvement. The need for higher engagement and more work to be accomplished by the laity of the local church are chronic and increasing needs if we are going to share the Gospel with a population of difficult to reach lost people. How do we find and release more volunteers into the expansive work of the Kingdom?

Beacon Church is located in a white-collar suburb of New York City, with many dual income homes as well as families with exceptionally busy schedules for both the parents and children. Single adults work long hours, travel often and don't have help for domestic responsibilities. The church is exceptionally diverse (as compared to our neighborhoods) and has been consistently growing since launch day in 2004. As a church plant, the leaders of Beacon have firsthand experience with the time-starved, dual income volunteers who have a great deal of hesitancy in committing too much of their limited and precious time.

High Capacity Volunteers

Most pastors have a weak understanding of why people serve and why others avoid committing. Research indicates that "volunteer satisfaction is not necessarily a well-understood phenomenon, nor do researchers or practitioners understand many of the satisfaction dynamics involved in volunteer organizations that accomplish transformational or re-formational work with people in need."[16] Making matters worse, clergy spend the majority of their leadership efforts mobilizing volunteers who do tasks

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16 Garverick, "How Volunteers Experience Ministry," 23.

rather than mobilizing volunteers who lead other volunteers. Leadership roles are often left to paid professionals. This allows many people to sit in pews each week with no sense of mission or involvement in the local church beyond attending and giving money. It also leaves gifted lay people on the bench or underutilized for the Kingdom. What if pastors better understood how to mobilize this incredible pool of talented[17] "High Capacity Volunteers?" When this paper refers to "High Capacity Volunteers" it is a reference to volunteers who can lead other volunteers. All agree that mobilizing the congregation to do the work of ministry is important, but the particular focus of this project is trying to understand the smaller group of volunteers who can *multiply* a ministry rather than *add* to a ministry. This is not a new concept for churches. When churches grow, they often create a Care Team or Diaconate that equips congregants to provide pastoral care. Churches will sometimes have a volunteer who is the head of the children's ministry and is responsible for leading the other Sunday School teachers. Yet, when we move out of a handful of roles (Sunday School, Ushers, etc.) churches are reluctant to rely on high-level leadership coming from volunteers. What would it look like if volunteer leaders led cleaning crews, landscaping teams, back office support, outreach teams, small group efforts, compassion initiatives, HR, social media and publicity or any other ministries of the church?

Without the ability to hire staff, pastors of small churches must still provide the leadership for the volunteer efforts of the church if they wish to increase the impact of the local church:

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17 Golden, "Volunteer Coordinator's Influence," 1. "Volunteers are no longer well-meaning amateurs; they are highly trained, skilled professionals looking for a place to invest their time and skills Cunningham, 1999; Drucker, 1989). Drucker (1989) suggests highly trained volunteers hold higher expectations of the organizations in which they are willing to volunteer. Therefore, Drucker (1989) advises nonprofits use formalized management approaches from the for-profit sector in an effort to enhance a volunteer's experience."

> Research shows the more time expended on volunteer administration, the more successfully the organization recruits and the higher the volunteer's intent-to-continue as exemplifies by retention (Corporation for National and Community Service, 2007; Urban Institute, 2004). … A volunteer coordinator enriches the volunteer's satisfaction by providing a deliberate and well-managed program (Ellis, 1996a; Hager & Brudney, 2004a). … Simply having someone responsible for volunteers is not enough; the motivating volunteer experience seems to require a volunteer coordinator whose primary responsibility is volunteer management (Brudney, 2000; Ellis, 1996a).[18]

The pastor can either simply manage all the volunteers of a church (with the obvious limits inherent in that model) or pastors can recruit volunteer leaders who can multiply the ministry and the number of laity in the work.

Question to Explore

There is little research that attempts to study the volunteers who lead other volunteers in the local church. Equipping clergy to mobilize this unique subset of volunteers could have a multiplying effect in the number of volunteers a church could equip and deploy in ministry. The question that arises is: What elements are needed in a local church to create a leadership culture that encourages high-capacity volunteers (volunteers who lead volunteers) to serve in ministry despite an increasingly time-starved environment? Research questions address the following issues:

- *Understanding the Current Situation*
  Understanding where a congregation currently is in regard to their personal commitment to fulfill their role as the "priests" in God's Kingdom is an important place to begin. To what extent are Christians fulfilling their role as the "priesthood of all believers?" Are people fulfilling their roles as God's priests outside of the local church, thereby making it appear as if they are uninvolved even though they are heavily committed to God's work outside of the church structures?

- *Understanding the Theological Underpinnings of Mission, Leadership and Priesthood*
  What do the Scriptures teach about releasing the laity into ministry? What biblical leadership principles are essential to creating an environment where volunteer leaders thrive?

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18 Golden, "Volunteer Coordinator's Influence," 5, 7.

- *Understanding High-Capacity Volunteers*
  What motivates and demotivates High Capacity Volunteers to serve at such sacrificial levels? By High Capacity the author means to identify those volunteers who lead people and ministries at significant personal sacrifice. These volunteers effectively lead other volunteers thereby multiplying ministry engagement and impact. What are the obstacles they (as well as congregants) face in committing more of their time? What impact does "busyness" have on volunteerism? Why do some Potential High Capacity Volunteers remain in the pews? How can they be engaged/re-engaged for ministry?

- *Understanding the Leadership Skills Needed to Create an Environment Where High Capacity Volunteers Thrive*
  What are the environmental factors necessary to create a highly-motivated and well-organized leadership community? What type of ministry professionals are needed to equip talented and busy people for local church leadership?

This thesis-project argues that robust and transferable theological underpinnings, a carefully crafted equipping culture and practical leadership skills are necessary to create a leadership incubator that motivates High Capacity Volunteers to serve sacrificially in the local church. With a better understanding of the theology of the priesthood and mission, pastors can shift their teaching and training ministries to emphasize a more biblical perspective among their congregations. With an understanding of what motivates people to sacrifice, pastors can create an environment that encourages sacrificial serving out of joy and passion. With a combination of biblical and practical considerations pastors can focus their attention on the lay people that can rise up to help mobilize many others with a multiplying effect.[19] This thesis-project will follow the following outline.

Chapter Descriptions

Chapter 2: Theological Underpinnings

One of the presuppositions of the author is that the truth of God's word will influence people to serve in the local church at sacrificial levels. This chapter explores

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19 Garverick, "How Volunteers Experience Ministry," 2.

the theological backbone of mission and priesthood as it relates to the laity. It begins with a discussion of the *Missio Dei*. God's mission is to send Christians into the work of redemption. This transitions into a study on the Priesthood of all Believers with a look at the history, loss, recovery and current state of the doctrine. The importance of leadership as exercised within the pastoral call will follow, as well as a discussion about the importance of equipping the saints. One of the subsets of leadership that is important to the topic is delegation as seen in the Moses/Jethro and Nehemiah narratives.

Chapter 3: Literature Review

The literature regarding volunteerism in the secular realm is extensive. Many of the studies overlap in application to local churches, but there are likely a few areas that are unique to the local church context. The literature impacting the church subset of volunteerism is more limited.

Most of the current research done in the local church context applies to all volunteers. Little research exists dealing specifically with volunteer leaders. Even less seems to be available regarding the group of people who could be leaders but remain uncommitted to serving in the local church. This project seeks to explore the motivators/demotivators of volunteer leaders as well as give an introductory exploration of why some potential volunteer leaders resist serving.

The section begins with a conversation about the changing cultural contexts both inside and outside of the church. To accomplish the mission of the church, pastors need a firm understanding, critique and development of culture.[20] Culture is "largely made up of

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20 For instance, "We have said that culture is a key factor in organizational success and that the preoccupation of a leader should be creating and sustaining a vibrant culture." Kevin Ford and James Osterhaus, *The Secret Sauce: Creating a Winning Culture* (New York: Palmgrave Macmillan, 2015), 10.

artifacts, language, rituals, ethics, institutions and narratives"[21] that shape life. The importance of culture cannot be overstated. "Culture eats strategy for breakfast," and almost all have experienced it firsthand. The chapter proceeds with a conversation on the importance of integrity among the clergy, as well as the need to keep character development at the center of the church's effort to equip volunteers for leadership.

At the heart of a pastor's call should be the command to equip others.[22] This section will examine the importance of having a developmental mindset in order to release the laity into the mission. The reproduction of leaders[23] is the Jesus model of world evangelization and allows the church to accomplish far more than any small group of clergy could ever hope to do on their own.

Practical skills are another essential part of the conversation. Many writers acknowledge that depth of soul and character are what really matter for Christian leaders. But what about all those deep souled pastors who continue to watch their churches slide into irrelevance? This section examines the role of practical leadership skills among the clergy.

This project fills a niche in the research exploring the motivators/demotivators of volunteer leaders. It may serve as a basis for future studies that focus on this unique group of local church volunteers.

Chapter 4: Project Design

The first section of this chapter reviews a research project conducted at Beacon Church in the winter of 2016 that collected demographic information as well as

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21 J.R. Woodward, *Creating a Missional Culture: Equipping the Church for the Sake of the World* (Downers Grove: IVP, 2012), 31.
22 Ephesians 4:11-13. All Scripture references are from the New International Version, NIV, unless otherwise noted.
23 Frank Damazio, *The Making of a Leader: Biblical Leadership Principles for Today's Leaders*. (Portland: City Bible Publishing, 1988), Chapter 13.

information related to the current state of discipleship among the congregants. The current state of discipleship matters because it is assumed that as people grow in faith they are more likely to serve in the local church. Is this true? Many pastors lament not having enough volunteers and wonder whether their congregations are living out their calling as disciples of Jesus Christ. Yet, precious few have much more than a "gut feeling" about how many people are growing as disciples. In addition, how does discipleship relate to volunteer leadership in the local church? As people grow in faith will they be more likely to serve at higher, more sacrificial levels?

This project also gathered information about attitudes and practices related to volunteerism so as to begin framing the later research. The second research project took the form of a Focus Group during the fall of 2017. The study was comprised of a representative group of the most committed volunteer leaders at Beacon (the High Capacity Volunteers) who discussed the motivators and demotivators of sacrificial service. Current research informed the questions. The next piece of the research was a series of individual interviews with congregants that call Beacon Church their home church, have potential to serve and to lead others, but are still sitting on the sidelines. These interviews were completed during the winter of 2017.

The final research project from the winter of 2018 is the CHAT survey with 12 customizable questions designed to enhance and clarify the learnings from the previous projects. This project searched for the motivating and demotivating factors congregants face and attempted to uncover the level of involvement in volunteer activities they participate in outside of the church ministries. Especially relevant to this project was the differentiation between the answers congregants gave in contrast to the answers given by volunteer leaders.

Chapter 5: Outcomes

The final chapter outlines a better understanding of the theological underpinnings and clergy skills needed to create a leadership culture that increasingly attracts and encourages High Capacity Volunteers to serve and thrive in the local church context. The theological underpinnings coupled with recent research on motivation and leadership will help guide Beacon in equipping, recruiting, releasing volunteers into higher levels of leadership and involvement in the mission. It may also lay a foundation for other churches to consider how they can apply the findings in their own context. The research will equip leaders with the needed tools to create a clergy training program to help others implement a leadership incubator in their local churches that will engage High Capacity Volunteers for the work of the Kingdom of God. A few observations will also be offered on areas for future study.

THEOLOGICAL UNDERPINNINGS

The second chapter is a review of the theological underpinnings and biblical rationale for Christians to engage in all facets of the ministry whether they are professional clergy or laity. Connections between broad themes such as the Mission Dei, the need to equip the saints and exile motifs are interlaced with particular texts that highlight the Priesthood of all Believers as well as the need to mobilize volunteer leaders. A discussion on the biblical perspective of leadership focusing on the requisite skills needed for today's clergy to be prepared to equip leaders concludes the chapter. Topics include the call to lead, the character to lead, the attitude of leaders, the need for grit and discipline and the importance of trust when it comes to giving away ministry.

The importance of getting lay people involved in the ministry of the local church and beyond can be found throughout the whole sweep of Scripture. Call it equipping saints, every member ministry, the Priesthood of all Believers or even missional living, but it all points to a similar biblical truth--that every follower of Christ is called into active, priestly service in God's Kingdom.[1] This important idea comes from the metaphors and teachings of both testaments, recognizing the continuity of the Bible and the parallels between Israel as God's special possession and the grafted vines that make up God's special possession in the NT. This conviction is based on an understanding of God's Mission.

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1 Throughout this paper the term "priest" is used in the sense of "priesthood of all believers" rather than priest as a full-time, usually paid professional as it most often understood in the broader culture.

The Missio Dei

Missio means "sent," in Latin and as the Father sent the Son (John 3:16-18), so the Father and Son send the Holy Spirit (John 15:16) and together God sends the church (Matthew 28:18) into the mission. Following the fall of humanity, God set out on his mission to restore all of creation to a right relationship with him. It is inaugurated in the promise to make Abraham a blessing to all the world (Genesis 12:1-3). Paul makes it clear that this promise was meant for the church as well (Galatians 3:6-10). In the NT, Jesus continues the mission to make God known (John 17:1-3, 2 Corinthians 4:6). John writes, "No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known. (John 1:18)" Mission is such an important part of the metanarrative of the Bible that it is evident in the lives of most of the major characters. Humanity has a mission to rule and care for the earth; Israel had a mission found in the promise to Abraham to be a blessing to the world; Jesus had a mission to redeem humanity and make God known; and, of course, the church has a mission: to bring the good news of Jesus to the world that desperately needs it.

This mission gets clarity in the NT that teach how Jesus will search the house for the lost coin, leave the ninety-nine sheep to save the one, and welcome back the prodigal.[2] *The Missio Dei* is to send people into the creation to turn over heaven and earth to reach people far from God because lost people matter to God and they ought to matter to Christ followers as well. This mission does not apply to the clergy alone; the community of faith is instructed and invited to accomplish the mission together.

Genesis begins with God majestically calling forth the beauty and intricacy of the

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2 This is not to imply that lost people didn't matter to God in the OT. The whole of the Bible is the grand story of God saving sinners. Consider Lot, Rahab, Noah, Jonah and many others. It merely clarifies the focus of the mission. See Luke 15.

creation, giving his preeminent expression a grand purpose. Humanity is created to reflect

the glory of the Creator and to love God above all else. In Genesis 1:28, "God blessed

them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it.

Rule over the fish in the sea and the birds in the sky and over every living creature that

moves on the ground.'" Greg Beale writes with creative interpretation, "Adam and Eve

were to extend the geographical boundaries of the garden until Eden covered the whole

Earth. They were on the primeval hillock of hospitable Eden, outside of which lay an

inhospitable land. They were to extend the smaller livable area of the garden by

transforming the outer chaotic region into a habitable territory."[3] God creates a people, in

his image, to reflect his glory and to love him across the whole of the earth. It wasn't

merely individuals he was focused on but collections of individuals to form a unique

people. After the fall, God continued his plan by calling out a special people from among

all peoples. Early on it was Noah and his family, then Abram, and then Israel as his

unique creation:

> ...the shape of the visible church today bears a clear continuity—though not
> identity—with the visible people of God in the Old Testament. God's eternal plan
> has always been to display his glory not just through individuals but through a
> corporate body. In creation, God created not one person but two, and two who had
> the ability to reproduce more. In the flood God saved not one person but a few
> families. In Genesis 12, God called Abram and promised that Abram's
> descendants would be as numerous as the stars in the sky or the sand at the
> seashore. In the exodus God dealt not only with Moses but with the nation of
> Israel—twelve tribes comprised of hundreds of thousands of people yet bearing
> one corporate identity.[4]

As the "assembly" or "people" of God, the Church now takes on the role of the image

bearer, the special creation of God that proclaims to the world the majesty and power and

beauty of the Creator. The church is to reflect the glory of God, love in a unique way, and

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3 G. K. Beale, *The Temple and Church's Mission: A Biblical Theology of the Dwelling Place of God.* (Downers Grove: IVP, 2004), 82.

4 Daniel L. Akin, *A Theology for the Church,* (Nashville: B&H Publishing Group, 2014), 608.

continue the expansive conquest of the land. All of this is the work of the clergy and the laity, each with their own focus and responsibilities.

Equipping the Saints

The local church is structured by God with those who do the work of ministry and those who equip others to do the work of ministry. One of the key texts defining the work of ministry and the role of lay people in ministry is Ephesians 4:11-13 (ESV), "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,...." Christ, the ascended one, gave gifts to the church; those gifts were not spiritual gifts as in 1 Corinthians 12, but rather the gifts were people.[5] The five types of leaders were given to "equip" so that the people would be mature and do the work.[6] Equipping the saints has been the responsibility of Christian leaders since the first century. The context strengthens the connection between the work of equipping the saints and the mission of God to fill the universe and planet with His kingly rule.[7] The complexity of the sentence has led to a variety of interpretations on just what the "gifts" of Jesus are going to accomplish in the church.[8] However, in the end, the

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5 F.F. Bruce, *NICNT The Epistle to the Colossians, To Philemon, and to the Ephesians* (Grand Rapids: Eerdmans, 1984), 345. "...here the 'gifts' are the persons who exercise those ministries and who are said to be 'given' by the ascended Christ to his people to enable them to function and develop as they should."

6 Understanding this text as the five-fold ministry is very popular (APEST) though it should be noted that some, like F.F. Bruce, consider "pastor" and "teacher" to be one role. See F.F. Bruce, *NICNT*, 346.

7 Peter O'Brien, *Pillar, The Letter to the Ephesians* (Grand Rapids: Eerdmans, 1999), 297. "The building of the body is inextricably linked with his intention of filling the universe with his rule, since the church is his instrument in carrying out his purposes in the cosmos."

8 See O'Brien, *Ephesians*, 301ff for a helpful summary of various interpretations.

overall thrust is clear.[9] God's people are to do God's work and the leaders are to help

them succeed through teaching, discipleship, modeling, and leadership. "Great church

leaders in every age have reminded us that our primary duty and the greatest source of

our joy as leaders is to see our people grow in Christ."[10]

This is a key text in developing a theology of ministry for the local church

because too often the clergy insist on doing the ministry rather than equipping others to

do the ministry. This practice tries to create distinctions between priest and laity and

inevitably weakens the local church. Instead, one can recognize the great wisdom in a

handful of priests with particular gifts who exercise those gifts for the good of the

broader community so they can live out their high calling as priests and redemptive

agents of Christ to their neighbors.

In conversations with other church leaders throughout the years, surprisingly few

make equipping the saints a key metric of church health.[11] It would seem vital for

churches who want to gauge their effectiveness according to the Bible to rely less on the

number of people in attendance and the amount of money in the plate. Instead,

congregations might consider measuring the number of congregants serving in the local

church and the extent of the impact they have on their neighborhoods. How much is done

in the name of Christ with an eye toward the mission of the Kingdom? These are more

complicated metrics to count, but they get leaders closer to the value of recognizing the

importance of equipping the saints and releasing them into the work of the Kingdom.

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9 Gene Cornett, "Enhancing Volunteer Ministry Through an Exploratory Study of Volunteer Beliefs, Attitudes and Motivation" (DMin diss., Gordon-Conwell Theological Seminary, South Hamilton, 2011), 52-55.

10 Christopher Beeley, *Leading God's People: Wisdom from the Early Church for Today* (Grand Rapids: Eerdmans, 2012), 14.

11 There are some practical resources trying to change this. See, Bob D'Ambrosio, *Go the Distance* (Loveland: Group Publishing, Inc., 2013), 29-46.

A Royal Priesthood (and a Temple)

Though "equipping" is the main idea in these verses, it is helpful to consider the idea of "the saints." This word couples nicely with the biblical teaching on the Priesthood of all Believers, the teaching that "every believer has direct access to God through Jesus Christ and that the church is a fellowship of priests serving together under the lordship of Christ."[12]

Consider the first priest and the OT priesthood. Though not always recognized as such, the first priest is Adam.[13] His role over the creation serves to highlight for Christian leaders what humanity was meant for in the original design:

> Although Adam had no need of redemption prior to the Fall, he rendered priestly service to God. Redeemed sinners are restored images of God, and hence priests. Adam himself, as the *imago Dei*, is the archetype for the priest (Kline). His charges to subdue the earth to sabbath consecration to the Lord (Gen 1:28) and to defend God's holy paradise (*see* Garden) from uncleanness (Gen 2:15; cf. Gen 3:24) are priestly functions. In sum, a priest is what a human person ought to be.[14]

The priesthood of the OT gets its start in the OT Covenant between God and Israel with the whole of the nation described as a "kingdom of priests."[15] For instance, Exodus 19:6 (ESV) describes, "you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel." Within the universal priesthood of Israel, God assigned the tribe of Levi to function as priests among the priestly people - a class of priests tasked with equipping the rest of the priests. It is found in Numbers 3:10a (ESV): "you shall appoint Aaron and his sons, and they shall guard their priesthood."

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12 R.A. Mohler, *Holman Illustrated Bible Dictionary*, ed. Chad Brand, Charles Draper and Archie England, s.v. "Priesthood of Believers" (Nashville: Holman Bible Publishers, 2003), 1327–1328, Logos Bible Software.

13 See the excellent summary with references in Hank Voss, *Representing Christ: A Vision for the Priesthood of All Believers* (Downers Grove: IVP, 2016), 28-30.

14 L Ryken, J. Wilhoit, T. Longman, C. Duriez, D. Penney, and D. Reid, *Dictionary of Biblical Imagery,* s.v. "Priest" (Downers Grove: IVP, 2000), 662–663, Logos Bible Software.

15 The Melchizedekian priesthood is the first but beyond the scope of this paper.

Most references to priests in the Bible refer to these OT Mosaic Covenant priests.[16] They

carried out myriad responsibilities of the temple and led Israel in worship and teaching.[17]

In addition, Aaron and his sons were given the special status of high priests.[18] In the

imagery associated with Aaron, his sons, and their garments, is a picture of a "mini-

tabernacle" showing God's dwelling place among the people, not the architectural

wonders.[19] These priests continued in their function of leading the people to worship and

training them in God's ways through the whole of the OT. Yet, there was always

something missing. "But even the high priest had to atone for his own sin before he could

make atonement for the people" (Lev. 16:11). And the most holy place itself had to be

cleansed (Lev 16:16). The OT draws to a close with the high priest, and thus the entire

nation, looking for a means of perfection (Zech. 3)."[20]

Considering how important the priesthood was to the worship life of the nation of

Israel, it is surprising that the term "priest" is never used in the NT to describe Christian

ministers.[21] Readers of the NT learn that Christ completed the high priestly function and

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16 Ryken, Wilhoit, Longman, Duriez, Penney, & Reid, *Dictionary of Biblical Imagery,* 662–663.
    17 "The chief functions of the priesthood were in the temple. They looked after the ceremonial
vessels and performed the sacrifices. In doing their duties they dressed in special, symbolic vestments.
They were also teachers, passing on the sacred traditions of the nation. This included such matters as
medical information (Lv 13–15). The high priest was the spiritual head of Israel and he had special
functions, for example, entering the Holy of Holies on the Day of Atonement (Lv 16). The Levites assisted
the priests and served the congregation in the temple. They sang the psalms, kept the temple courts clean,
helped to prepare certain sacrifices and offerings, and also had a teaching function." Peter Toon, *Baker
Encyclopedia of the Bible*, ed. Walter Elwell, s.v. "Priesthood" (Grand Rapids, Baker Book House, 1988),
1753–1754, Logos Bible Software.
    18 Exodus 28.
    19 "For high priests and Levites alike, holiness (setting apart) was the chief distinguishing
characteristic. While inner moral purity was essential, God chose to teach this lesson through the requisite
physical perfection of his priests (Lev 21). But more instructive of the priestly identity were Aaron's
garments and anointing. The color and structure of his garments, revealed by God to Moses on Mt. Sinai,
corresponded closely to many elements in the likewise-revealed tabernacle design (Ex 28). Further,
Aaron's anointing with oil (Ex 40:13), which symbolized the anointing of God's Spirit, paralleled the
infilling of the tabernacle with the glory-Spirit of God (Ex 40:34). Thus understood, Aaron is seen to be a
minitabernacle, a shorthand version of God's dwelling place among his people (Poythress)." Ryken,
Wilhoit, Longman, Duriez, Penney, & Reid, *Dictionary of Biblical Imagery,* 662–663.
    20 Ryken, Wilhoit, Longman, Duriez, Penney, & Reid, *Dictionary of Biblical Imagery,* 662–663.
    21 Peter Toon, *Baker Encyclopedia of the Bible*, 1753–1754.

no sacrifice is left to be made.[22] The high priesthood of the OT was a "type" of the work of Jesus. When the veil of the temple was torn in two, access to the Holy of Holies was now open to all people (Matthew 27:51). The formal OT priesthood was no longer needed.

The NT then came full circle in once again ascribing to the people of God the role of priest. Consider 1 Peter 2:9 (ESV): "But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light." This thought continues in Revelation 1:6, "priests to his God and Father" and in Revelation 5:10, "a kingdom and priests to our God" reflecting the Exodus 19:6 covenant with the people of Israel. "The obvious reference to Exodus 19:6 suggests that the church functions in this present age as God's New Testament kingdom of priests much like the nation of Israel did in the Old Testament.[23] "As such, we are responsible to carry out the ministry of proclaiming to the world 'the praises of him who called you out of darkness into his wonderful light' (1 Peter 2:9b)."[24]

As mentioned earlier, the Garden of Eden can be understood as a representation of the cosmos and the first earthly temple.[25] Adam would then be the first priest who was

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22 Hebrews 5:4-6, 7:27, 9:24–28, 10:10–19

23 "Although the believer's direct access to God through Christ is indicated throughout the NT (cf. Rom. 5:1–5; 1 Tim. 2:5–6; Heb. 4:14–16), there is considerable doubt, on the basis of contextual exegesis, whether this is the meaning either in 1 Peter or the Revelation. Much more likely the intent is that the Christian community is to be seen as the true "continuation and consummation of the Chosen People of God" (J. H. Elliott, The Elect and the Holy [1966], 197), and therefore Peter ascribes to them the honorary titles first given to Israel." C. L. Feinberg (OT), G. D. Fee (NT), *The Zondervan Encyclopedia of the Bible, M-P,* ed. Merril Tenney, s.v. "Priests and Levites" (Grand Rapids: Zondervan, 2009), 984-985.

24 Richard Averbeck, *Evangelical Dictionary of Biblical Theology,* ed. Walter Elwell, s.v. "Priest, Priesthood" (Grand Rapids: Baker Book House, 1996). Logos Bible Software.

25 For instance, see Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God, (*Downers Grove: IVP Academic, 2004), 6815, Kindle. "The nature of our sacrifices as obedient Adamic-like priests is vitally linked to the idea of expanding the sacred sphere of God's presence in order that others would experience it and come into the sacred temple themselves. Believers are priests in that they serve as mediators between God and the unbelieving world. When

given the task of extending the boundaries of the temple to the ends of the earth. The charge in Genesis 2:15 included two key words: "The LORD God took the man and put him in the Garden of Eden to work it and take care of it." Most often what is pictured is the cultivating and caring for the garden itself as if Adam was the first among a race of landscapers. But the words "work" and "keep" are same two words translated elsewhere "serve" and "guard", and when they appear together usually refer to the job of the priest in guarding and keeping the Temple. Numbers 3:7–8 tells us, "They are to perform duties for him and for the whole community at the tent of meeting by doing the work of the tabernacle. They are to take care of all the furnishings of the tent of meeting, fulfilling the obligations of the Israelites by doing the work of the tabernacle." What this means for the church is that followers of Christ (like Adam before us) are priests who take up Adam's original commission. All Christians are priests in the world; prayers are the incense; holy lives are the sacrifices; and keeping impure things out of the temple and protecting the temple by teaching and living out God's Word is the task at hand. The whole of the world is destined to be God's temple and the mission of the church is to continue to work toward that glorious end. Humanity, in God's image, fills the earth with the image of God and begins to press back the darkness; like a beacon on dark shores, Christians press back the darkness and reveal the true Kingdom of God in themselves and in the world.

This imagery is also picked up in the idea of a "spiritual house" In 1 Peter 2:4-5 we read, "As you come to him, the living stone—rejected by humans but chosen by God

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unbelievers accept the church's mediating witness, they not only come into God's presence, but they begin to participate themselves as mediating priests who witness. As priests, we should make sure that we ourselves are growing in the experience of the divine presence. When we do not compromise our faith and relationships in God's presence and, consequently, suffer for our unswerving commitment, we are sacrificing ourselves. It is this very sacrifice that God has designed in the new temple to be the means to move unbelievers to believe the church's testimony and to begin to experience God's presence themselves."

and precious to him— you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ." As Greg Beale notes, "The main point...is that our task as the church is to be God's temple, so filled with his glorious presence that we expand and fill the earth with that presence until God finally accomplishes the goal completely at the end of time! This is our common mission."[26] As "bricks" in this spiritual house, or temple, God's people make up the very structures and systems that will be inhabited by the presence of God. The story is told of an ancient Spartan king (or maybe the semi-mythical Spartan legislator, Lycurgus) who, when asked why the incredibly powerful city of Sparta did not have walls, pointed to his soldiers and said, "These are our bricks!" The Spartans formed a wall made of men who defended and expanded the great city of Sparta. The same could be said of the church.

A Broken Community

Sadly, the Christian community has some serious problems. Pastors are easily frustrated by congregants who fail to serve. Pastors might blame congregants for being lazy and self-centered. Rarely do people respond to a heavy hand with a lifetime of joyous service. Mercy really does triumph over judgement. Compassion toward the broken saints within the church is vital in order to avoid guilt-tripping and condescension. Adam and Eve rejected the goodness of God and desired to exert their independence within creation. Ever since, humanity has lived in a land hostile to God and filled it with false theology that causes sin and separation from the Creator (Isaiah 59:2, Ephesians 2:12). Since the stain of sin will be with all people until the final restoration of all things, even Christians on the road to sanctification are pinched between the old, dead flesh and

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26 Beale, *The Temple and Church's Mission,* 402.

the new life being born (Romans 7). As such, the church is made up of broken individuals and broken individuals create a broken community.[27] In this brokenness is redemptive power. Bonhoeffer observed:

> It may be that Christians, notwithstanding corporate worship, common prayer, and all their fellowship in service, may still be left to their loneliness. The final break-through to fellowship does not occur, because, though they have fellowship with one another as believers and as devout people, they do not have fellowship as the undevout, as sinners. The pious fellowship permits no one to be a sinner. So everybody must conceal his sin from himself and from the fellowship. We dare not be sinners. Many Christians are unthinkably horrified when a real sinner is suddenly discovered among the righteous. So we remain alone with our sin, living in lies and hypocrisy. The fact is that we are sinners![28]

Too often people become Christians, join the church, and then promptly experience disillusionment when the community fails them. Yet, much of the NT epistles were directed at conflicts and sin in the early church. Starting with the reality that sin has damaged all of humanity and hampers true community, it sets the foundation for the redemptive power of the Gospel to be more fully manifest. The church is broken, but it is nevertheless called to be the healing community God intended. Larry Crabb observed:

> I became persuaded that the community of God's people was meant to be the place where the deepest healing takes place. I came to the conclusion that real healing has less to do with technical intervention and more to do with profound relational engagement. I realized that the context for this engagement needs to be in the community of God's people—and that's the church.[29]

The church is a broken community designed to bring healing and hope to God's people and the world.[30] This is the priestly work of this community both inside and outside of the church

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27 See most of the NT Epistles.
28 Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian in Community*, (New York: Harper and Row, 1954), 110.
29 Larry Crabb, *Connecting: Healing Ourselves and Our Relationships*, (Nashville: Thomas Nelson Publishing, 1997), 167.
30 1 Timothy 3:15, Matthew 5:16, Ezekiel 22:30.

Recently, a professional from the community criticized Beacon because a congregant yelled obscenities at a passing car while crossing the street on a Sunday morning. Of course, the man from the neighborhood took this to mean that the church was made up of a group of phonies and hypocrites. Forgetting whether this is even an accurate description of the church, it is ironic that a sinner would find it so offensive that another sinner is going to church, trying to grow closer to God and others. Imagine if instead the man thought, "Wow, broken people of all sorts go to that church. I bet I'd be welcomed and loved there as well."

Clergy and laity benefit by cultivating a community of grace and mercy where sinners can find hope and acceptance. Pastors must live this reality and create a culture of grace and forgiveness if they wish to equip the laity for redemptive, life-giving service in God's Kingdom. With consistent modeling, volunteer leaders will be able to transfer the culture of grace to other volunteers.

An Exiled People

Pastors, especially of non-denomination, seeker-friendly congregations, often paint a picture of service in God's Kingdom as the path to joy and bliss. People are encouraged to find their calling, to serve others and are promised that they will have a blast all along the way. This is, of course, only partly true. Any recruitment that fails to acknowledge the challenges of serving in God's Kingdom misses much rich theology and sets people up for disillusionment. The church is living in exile trying to help Kingdom values emerge and working toward God's redemptive plan, all the while recognizing that she is no longer in the land for which she was designed. Adam and Eve and the whole of humankind were expelled from the Garden; and the landscape around them, having been cursed, was changed (Genesis 3). Once again, at this particular moment in history, the

landscape is changing. With the slow death of Christendom, God's people no longer maintain the political and institutional power that congregations once enjoyed. This still comes as a surprise to the church today. It is as if churches still believe they are being led out of the promised land under Moses to establish a great theocracy led by God himself. The church hopes to soon enter the Promised Land and all the comfort and ease that the bounty of the land and God's easy yoke will give. This seems like the wrong paradigm for today. Today the people of God are more like foreigners and strangers in a hostile land. There is more in common with Jeremiah and the prophets of exile than with Moses, Joshua and David. Increasingly, Western Christians have more in common with the Chinese church and persecuted Christians than with the church of the Great Awakenings and with Reformation Europe. Rather than fret about restoring a nationalistic version of Christianity, it is better to embrace the position as outsiders, as exiles in a land hostile to the authority of God. A shift has taken place in the culture and a shift can take place in hearts as well. Rather than lamenting loss of power, Christians can work from the fringes to be a true counter culture. Like Daniel in captivity, the church can hold fast to her convictions and speak as prophets to the power centers (Daniel 6). Like Shadrach, Meshach and Abednego (Daniel 3), the church can trust in God's presence in the midst of the furnace knowing whether God delivers or not is unimportant compared to obeying and trusting God to the end. In times of increasing persecution, like what will be experienced in the next 20+ years, exiles will learn to be the church without institutional power, tax benefits, buildings, or the approval of the dominant culture. Followers of Christ continue to live in a nation growing in its hostility toward Christianity, and in the midst of it all, they are exhorted to seek her prosperity (Jeremiah 29:7). This biblical concept helps congregations understand the resistance they face. This is an essential part

of the equipping that the clergy must do and part of how the redemptive mission of God will be accomplished. Fortunately, many volunteer leaders find the challenge a compelling part of why they serve sacrificially.

A Redemptive Force for the Kingdom Mission[31]

Often, congregants are asked to serve in fairly menial positions in a church.[32] For many that is sufficient. Yet, how many lay people understand the greater narrative of what the church ought to accomplish? Redemption is not merely an individual experience but rather the precursor to the redemption of all things.[33] Abram was told that his offspring would bless the world. Genesis 12:1-4 states, "The Lord had said to Abram, 'Go from your country, your people and your father's household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." Later, Paul declared that this promise is not merely for natural Israel but spiritual Israel, the church.[34]

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31 I don't mean to make the church and the Kingdom synonymous. My point is that the church is *on* mission to expand his Kingdom. See Daniel L Akin, *Theology of the Church*, (Nashville: B&H Publishing Group, 2007), 25472, Kindle. "The question that naturally arises in our context is whether the kingdom is identical with the church. Is it one more image like the others? Though Roman Catholic theology tends to identify church and kingdom, in Scripture a distinction is made between the reign of God (present and coming) and the church. The kingdom of God refers more specifically to God's rule or dominion."

32 Though I am encouraged by the Psalmist in 84:10 "Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked."

33 For instance, see Akin, *Theology of the Church*, 25450. "Another major image describes the church as the new creation. Many evangelical Christians think of the new creation in connection with the explicit language of Paul in 2 Corinthians 5:17: "If anyone is in Christ, he is a new creation; the old has gone, the new has come!" They immediately associate this with the conversion of an individual believer. But the new-creation image is corporate as well as individual. In the New Testament, Christ's resurrection is presented as the firstfruits from among the dead (e.g., 1 Cor 15:20–23). And in his resurrection, the great final resurrection has begun. In these references, all the kingdom of God images come as well. God is granting a new beginning, a new creation through Christ."

34 Romans 4:11-17 "So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. And he is then also the father of the circumcised who not only are circumcised but who also follow in the footsteps of the faith that our father Abraham had

This blessing of the world is accomplished by incarnating the redemptive power of Christ and proclaiming his salvation and lordship.

Another way of thinking about the church's high calling as a redemptive community is to reflect on this promise from Genesis 3:15, "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." This Christological prophecy is extended to the church in Romans 16:20, "The God of peace will soon crush Satan under your feet." Incredible! To take part in vanquishing evil and blessing the world is the high calling of God's people. The redemptive work must necessarily reflect the gospel message of Christ's death on behalf of humanity as the death blow to the Serpent and the hope of resurrection and restoration of all things.[35] The degree to which the church reflects this gospel in everyday life is the degree to which the church joins Christ in his mission of world redemption. Defeating the enemy of humanity and restoring the lost to God is the work of Jesus, and he invites his followers into that great work. One of the most significant of these charges is found in Matthew 28:18-20, "Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age." Christians have been commissioned by Jesus to work for the fulfillment of his mission as Redeemer of the

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before he was circumcised. It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. ... Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not."

35 Colossians 1:13-14 "For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins."

world. To continually raise the value of and remind the people of the grand work the church does in the name of God is an important part of the clergy role. It will give the laity a greater sense of purpose and encourage higher levels of sacrifice.

The Leader's High Calling

If leadership is important in human endeavors, then it seems a given that leadership will be important in the mission of the church. Yet, not just any leadership will do. For Christ's church, a theologically grounded and biblically rooted leadership is essential. In order to release the laity into the mission there needs to be godly, biblical leadership (Proverbs 29:18). Christian leaders can begin with the understanding of the purpose of their existence, pay close attention to the importance of their character while keeping the focus on people, and learn to trust and equip the flock, all the while taking the initiative to lead the people of God in the expansion of the Kingdom of God.

Biblical leadership is best exercised when a person leads from their purpose. Purpose refers to the reality that each Christian is called first and foremost into a state of "being with God" not primarily "doing for God." "Doing for God" ought to come out of a robust, personal experience of the divine gospel. The Great Commandment (Matthew 22:37) to "Love the Lord your God with all your heart and with all your soul and with all your mind" establishes God's great purpose for each individual and sets a firm foundation footing to press deeper into genuine Christian service and leadership. Humanity exists to love God, delight in him, and recognize that their value comes from the cross. Refusing to trust in incessant activity allows the soul to rest in God and avoid the arrogance that often creeps into the hearts and minds of leaders.

When leaders begin to measure themselves on the "success" of their ministry or the effectiveness of their efforts, they may find themselves on a treadmill with little

mercy. The drive to complete, serve, finish, equip. etc., creates a pace that outstrips the soul's ability to keep up. With a solid biblical foundation of redemption through Christ, leaders may avoid aimless frenetic activity, worry and stress (Matthew 6:25-34). Once this primary purpose is secured in the soul, then followers of Christ are able to wrestle with their secondary purpose: The Great Commission. This is how a sense of "being with God" impacts "doing for God" and the good of the world. Once a person has experienced the gospel for themselves with the forgiveness, grace, and mercy that so freely flows, it ought to be only a brief matter of time before one wants others to experience the same. For clergy, this flow from "being with" to "doing for" propels the mission forward as it becomes more God-centered in its execution. This allows the laity to be honored and keeps the priority of "being with God" in the forefront, buttressing the church's efforts and keeping leaders from using people for their own selfish means. It is also a vital truth with which to equip congregants so they too may "do" their priestly work from the right place of love for God.

The Character to Lead

One of the clearest messages of the Bible in regard to leadership is that God really does care what kind of people we are when nobody is looking. This is the essence of character. Biblical exhortations abound: the importance of the fruit of the Spirit (Galatians 5:22-23), elders needing to be above reproach (Titus 5:1-9, 1 Timothy 3:1-7), the failures of Eli's sons, and the public rebuke of elders to name a few. The story of King David is a powerful reminder that God will expose a leader's sin even to the dishonor of God and the perceived detriment of the people (2 Samuel 12). That is how important God views the character of the leader. Ruth Barton tells the story of a close encounter with a saltwater crocodile which is apparently one of the most dangerous

creatures in the ocean. She gleans the moral of the story as "what lies beneath the surface--of the ocean or our lives--really matters. Whether I know something is there or not is in some ways irrelevant."[36] This idea captures the importance of deep introspection (thought, prayer and solitude) and rigorous soul work (partially done in community) in order to raise awareness of the "monsters" under the surface.

The failures of high-profile leaders, ranging from alcoholism and arrogance to sexual misconduct, have shaken some of the most prominent pulpits across the county. The rise of the #metoo movement has made the church acutely aware that denominational leaders and lauded mega pastors failed society's sexual standards, never mind the biblical standards. Once again, the importance of character in church leadership is driven home with painful clarity. Leaders will not be able to release laity into ministry if they cannot lead by example with integrity and earn their trust.

People-Centric

The primary biblical metaphor for Christian leadership is that of shepherding, as demonstrated when the shepherd boy, David, became King. The fierce warnings against "false shepherds" charge leaders to focus on the needs of the people. This other-centered approach is modeled by God in Psalm 23, establishing shepherding as a reflection of the good shepherd himself. Later, Peter exhorts the Christian brethren to be faithful undershepherds (1 Peter 5:1-4) serving the Chief Shepherd. Too often Christian leaders enjoy the "big fish in a little pond" experience and desire to build mini-fiefdoms to prop up their egos and showcase their accomplishments. Other metaphors support the essential people-centric focus: pastor as parent (1 Corinthians 4:15-16), leader as bondslave,[37] and

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36 Ruth Barton, *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry* (Downer Grove: IVP, 2008), 39.

37 Romans 1:1; Philippians 1:1; James 1:1; 2 Peter 1:1; Jude 1:1.

the willingness of leaders to play the fool (1 Corinthians 4:9) for the people they serve, just to name a few.

This is not to say that introverts who are task oriented cannot be Christian leaders or that those who think in terms of "groups" rather than "individuals" cannot shepherd. This isn't about personality or even skills. It's about the focus of the work. Organizational leaders who like systems can create processes that are people-centric. Helping groups of people is good, too! But, in all of it, kindness, hospitality, gentleness, love, grace and other people-centric values must be present. Christopher Beeley captures it well, "Strong and effective pastoral leadership cannot possibly conflict with the vitality and the Ministry of the laity, because it is for the sake of all the baptized that it exists at all! The sooner we abolish all thoughts to the contrary, the better off the church will be."[38]

Leadership Shared Through Trust

It is difficult to trust people to do the work of the church. Trust produces a willingness to rely upon the character, work and skill of others into the future. This is somewhat different from equipping. By entrusting the work of the Kingdom to the laity, a leader reorients her heart toward God and others in an open-handed way. As Jesus trained the disciples he trusted them.[39] When the apostles picked Hellenistic deacons to oversee the distribution of food to Jewish widows they showed trust (Acts 6). Rick Langer provides an important reminder for leaders who need to grow in trust:

> The theological roots of any biblical understanding of leadership must grow in the soil of God's authority. There is no authority that is not from God (Romans 13:1). Therefore, human authority is always delegated authority. God appoints people for particular tasks at particular times (Daniel 4:25, 32, 36). ... The delegated

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38 Beeley *Leading God's People* 18.
39 Matthew 10:1-42, Luke 10:1-20, Mark 6:7-13.

nature of human leadership also means that leadership is associated with a certain context. ... This reminds us that delegated leaders are accountable leaders.[40]

God is doing a great work through all of his people and ultimately God is in charge.[41] The desire for control, to be in charge, and maintain authority moves leaders away from trust. As Christian leaders surround themselves with people they trust, the work of the Kingdom can move powerfully forward on the strength of many shoulders.

A biblical example is Moses and Jethro in Exodus 18. Here Moses is overwhelmed by the work of leading the nation of Israel and Jethro observes that what Moses was doing is not good. Going on to explain a better way of managing, Jethro's equipping plan changes Moses' life and gives the people timely access to God's decrees and justice. Rodney Knechtel states, "Moses is seen here administering to the people of God with the same traditional model of leadership as he observed from his ancestors, … Moses was sincere and devoted to this service but lacked the skill required at this moment to get the work done faster and better."[42] Moses trusted Jethro who helped him see the error of his ways and accomplish what God called him to do. Moses, in turn, had to trust the people he selected to lead the rest of the people. Even the transferring of leadership to Joshua can be seen as a long-term equipping plan based on trust. A leader's resistance to equipping the laity can be sourced in many different reasons such as insecurity, laziness, ego, lack of skill, or even jealousy. At Beacon, the struggle with equipping often comes down to a driven perfectionism that the core team promulgates. Too often the leadership team imagines that the excellence of an event outweighs the

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40 Rick Langer, "Toward a Biblical Theology of Leadership," in *Organizational Leadership: Foundations & Practices for Christians,* ed. Jack Burns (Downers Grove: IVP Academic, an imprint of IVP, 2014), 68.

41 John 14:12, Matthew 5:14-16, Philippians 2:12-13, Ephesians 2:10.

42 Rodney Knechtel, "The Core Competencies of Leadership: Best Practices and Research" (MA diss., Gordon-Conwell Theological Seminary, South Hamilton, 2011), 45.

need to get other, less skilled, people involved. Christopher Beeley's insight is instructive:

> It can be easy to fall into the trap of assuming that the success and well-being of both leaders and people inevitably conflict with one another--that the church is, in short, zero-sum game, where one person's good or voice or authority can only exist at the expense of another's. This sort of thinking has sabotaged innumerable ministry initiatives, and it lies behind any effort to promote the ministry of either clergy or laity that depends on diminishing the strength and presence of the other.[43]

Trust is an important component to an equipping effort, but equipping goes beyond trust. There must also be ability to successfully equip.

The Discipline To Lead

Nehemiah offers a great example of a biblical leader who gets the job done. He's a man of prayer and godly character, but also a decisive and capable delegator. He sees the big picture and drills down into the details of the problems holding back the work. On top of that, he loved God and the people and was able to make the hard decision. And, of course, Nehemiah wasn't a priest. There's no indication that he engaged in special training for the work set out before him. Yet, he is both a model for pastors and the consummate lay leader.

Many pastors lack the discipline to work hard while others lack the practical skills needed to manage an organization. Paul commands ministry leaders to "give yourselves fully to the work" (1 Corinthians 15:58) which must entail hard work and discipline of thought and practice. Pictures of sacrifice among biblical leaders abound from Moses, to the prophets and the apostles, and throughout Christian history. Yet, sloth seems more present in Christian leadership than many would like to admit. Many successful leaders

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43 Beeley *Leading God's People,* 18.

exhort Christians to develop the will and the means to "get it done" and "go the extra mile".

A recent conversation (but hardly the only of its kind) with a pastor of a church in a neighboring town highlighted this difference in philosophy of leadership. He was convinced the church needed to pursue a bold new direction. Great! He insisted that his elders needed to bring the motivation and leadership for the initiative. After months and months, the groundswell of lay leadership never materialized. No matter how I cajoled, he believed waiting and doing nothing was the right course of action since the lay leaders hadn't kicked into gear. The Bible often supports the idea of "waiting on the Lord" but other times seems to encourage initiative.[44] The story of Jonathan attacking the Philistine outpost while King Saul sits under the Pomegranate tree (1 Samuel 14) is a powerful reminder of this principle. Jonathan showed remarkable initiative (without any indication that he knew God wanted him to do anything) while King Saul refused to act. While Saul focused on there being only two swords in all of Israel, Jonathan focused on having half the weapons in the whole country at his disposal.[45] Another example of proactivity is found when Nehemiah (who was not told directly what to do) took the initiative to fast, pray and press forward with his passion to help his people. God oftentimes responds to the initiative of his leaders and provides support in their efforts to bring in the Kingdom of God. It is a privilege to know that God honors those he has called in such a profound way.

Summary

The Missio Dei teaches how and why the church exists. As exiles, the body of Christ faces unique challenges when striving to fulfill its calling as priests of God's

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44 Exodus 14:13-16, Joshua 7:10-13, Matthew 5:23-24, Acts 22:16.
45 See Erwin McManus, *Seizing Your Divine Moment: Dare to Live a Life of Adventure* (Nashville: Thomas Nelson, 2002).

celestial temple. The church needs leaders who are able to teach the true purpose and calling and entrust the great work of God's Kingdom into the hands of those they lead and serve. Then, and only then, will the church reach her full redemptive potential. The Bible, of course, is not a leadership handbook. However, there are many teachings and examples of biblical leadership that every generation can learn from. Pressing into them allows the work of God to continue. Keeping the church's primary purpose front and center results in humility and joy. Doing the hard, contemplative character work points back to the cross for forgiveness and to the Spirit for strength. Putting people first allows Christian leaders to model the love and life of Christ and keeps egos in check. Trusting others and equipping them helps fosters dependence on God as the ultimate architect of the church. And leading with initiative keeps pastors engaged and working hard to accomplish all that God has for His people. While there are more biblical principles of leadership the ones in this chapter are key to the research of this congregation and provide a steady source of spiritual discipline, significant relationships, and effective ministry.

This chapter surveys some of the literature related to three primary areas: the rapidly changing context of church work, motivating and demotivating volunteers and the skills needed to lead volunteers in the current environment. To properly motivate volunteers, clergy benefit from understanding and integrating the historic teaching of the Priesthood of all Believers in accomplishing the mission of God. After embracing this deep truth, clergy can then discern how to mobilize High Capacity Volunteers for a multiplying effect in the churches. There is a focus on releasing leaders into the ministry and the type of clergy skills needed to accomplish that goal. It begins with an overview of the changing context of church work and the impact the end of Christendom has on local churches.

The Rapidly Changing Context

The End of Christendom

Many have written about the end of Christendom and the impact it is having on the church. It is a cataclysmic shift fundamentally changing the "rules" of the game we have been playing for 2000 years. Michael Frost tells us that:

> 'Christendom' is the name given to the religious culture that has dominated Western society since the fourth century. Awakened by the Roman emperor Constantine, it was the cultural phenomenon that resulted when Christianity was established as the official imperial religion, moving it from being a marginalized, subversive, and persecuted movement to being the only official religion in the empire. ... By the Middle Ages, church and state had become the pillars of the sacral culture, each supporting the other. ... It had effectively become *the* metanarrative for an entire epoch.[1]

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1 Michael Frost, *Exiles: Living Missionally in a Post-Christian Culture* (Peabody: Hendrickson, 2006), 4.

Frost and others explain that the rise of Christendom changed the very fabric of the early faith community. "Christianity moved from being a dynamic, revolutionary, social, and spiritual movement to being a static religious institution with its attendant structures, priesthood, and sacraments."[2]

To the great dismay of many, Christendom has been challenged since the Enlightenment and numerically in decline since the 1960s, leaving many to refer to the current era as "post-Christendom." Frost uses the metaphor of Roman road builders who woke up one morning to the realization that, as they were in the distant reaches of the Roman Empire building roads for the Roman legions to conquer their enemies, Rome itself fell and the roads (in our case, churches) they built no longer tied back to a home to which they hoped to return. "Now church leaders find themselves cut off and alone in an increasingly foreign culture that is antagonistic to them. The church no longer occupies the high ground. Christianity is believed by many to have been tried and failed."[3] J.R. Woodward reminds us of the American Religious Identification Survey that, "...in the United States showed an 11 percent drop from within a generation of those who self-identify as Christians. Those who claim no identification with religion of faith had grown from 8.2 percent in 1990 to 15 percent in 2008. The nonreligious were the only group to have grown in every state...."[4] Christianity in the West is in a tailspin. This is part of the reason why volunteerism in churches continues to decline.

However, the collapse of Christendom may not be all bad. Alan Hirsch reminds us that, "*All great missionary movements begin at the fringes of the church.* Among the

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2 Frost, *Exiles*, 5.
3 Frost, *Exiles*, 7.
4 J.R. Woodward, *Creating a Missional Culture: Equipping the Church for the Sake of the World* (Downers Grove: IVP, 2012), 74.

poor and marginalized, and seldom, if ever, at the center."[5] For some then, the end of

Christendom is a long awaited and welcomed return to the call to be missionaries and

exiles. Newbigin points out that the disunity that infected the churches of Christendom

couldn't bear the weight of the missionary endeavor and was "an intolerable scandal"

within the missionary situation.[6] The breakdown of Christendom may well lead to new

forms of unity and a rediscovery of the true purpose of the church. With a stark warning,

Newbigin points us in the direction:

> The ecumenical movement has been a by-product of the missionary movement,
> arising out of the missionary experience of the Churches outside of the old
> Christendom, and enormously reinforced by the experience of Churches within
> Christendom which have found themselves here also in a missionary situation
> face to face with new paganism. It is important to bear this fact in mind, for the
> ecumenical movement will become fatally corrupted if it does not remain true to
> its missionary origins. ... There is a real danger at the present time of a false sort
> of ecumenism, an attempt to find consolation amid the wreckage of the old
> Christendom in the vision of a new and wider Christendom, yet without the
> acceptance of the hard demands of missionary obedience. ... There can be no true
> ecumenical movement except that which is missionary through and through, for
> there can be no true doctrine of the Church which is not held, so to say, in the
> tension of urgent obedience between the Savior and world He came to save.[7]

The end of Christendom is pointing to the unifying power of our true calling: mission.

This is good news for churches interested in releasing the laity into the work of the

Kingdom.

The Importance of Mission

The missional mandate takes us back into the heart of God and the purpose of the

ekklesia; and this mandate must be inextricably bound to our core identity and purpose.

Alan Hirsch highlights, "It was C.S. Lewis who observed that 'there exists in every

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5 Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids: Brazos, 2006), 30.

6 Lesslie Newbigin, *The Household of God: Lectures on the Nature of Church* (1953; repr., Eugene: WIPF & Stock, 2008), 18.

7 Newbigin, 18.

church something that sooner or later works against the very purpose for which it came into existence. So we must strive very hard, by the grace of God to keep the church focused on the mission that Christ originally gave to it.'"[8] To put it negatively, when a church ceases to be a mission, then she ceases to be the church.[9] Michael Moses develops the importance of a missional focus using St. Patrick as a model: "21st century Christian leaders can learn from Patrick's example. Mission comes first-before organizational niceties, ahead of the discomfort of dealing with opposition and organizational numbness, and well in front of concerns about personal inadequacy."[10]

Another benefit of the renewed focus on mission may be found in the discontent many feel with the local church. Alan Hirsch explains:

> One of the more obvious signs is the sense of holy discontent among Christians of all ages and classes--it's not just the younger generations that are asking questions. Even the boomers are asking, 'Has it all come down to this? Attending church services, singing songs to God, and attending cell groups? Is this really what Christianity is all about?' But more disquieting perhaps is that there is a mass exodus from the church: remember the research of David Barrett and Todd Johnson that there are 111 million Christians without a local church in the world today. These people claim to take Jesus seriously but feel alienated from current expression of the church.[11]

The discontent many feel may cause people to start looking for a more active and participatory faith. He goes on to note:

> What is becoming increasingly clear is that if we are going to meaningfully reach this majority of people, we are not going to be able to do it by simply doing more of the same. We will fail if all we do focuses on...simply pumping up the programs, improving the music and audiovisual effect, or jiggering the ministry

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8 Hirsch, *The Forgotten Ways*, 55.

9 Newbigin puts mission into the essential nature of the church. "In all the discussions between Catholics and Protestants as to the *esse* and *bene esse* of the Church, I do not remember to have heard the fact seriously faced that a Church which has ceased to be a mission has certainly lost the *esse*, and not merely the *bene esse* of a Church. Yet surely this is so. ... We must say bluntly that when the Church ceases to be a mission, then she openly denies the titles by which she is adorned in the New Testament." Lesslie Newbigin, *The Household of God,* 143.

10 Michael V. Moses, "The Transforming Missiological Leadership of St. Patrick" (DMin diss., Gordon-Conwell Theological Seminary, South Hamilton, 2011), 267.

11 Hirsch, *The Forgotten Ways,* 268.

mix won't solve our missional crisis. Something far more fundamental is needed.[12]

The answer lies in the missional focus developing throughout the Christian church. This missional mindset is increasing in many segments of the church and most likely will be accelerated with the continued collapse of Christendom.

Priesthood of Believers

Historical Context

With the collapse of Christendom, the church is experiencing fewer and fewer people who attend and serve out of a sense of duty. This leaves fewer people able to serve in the local church and fewer people living out Christian values of servanthood in the world. Yet, churches don't have a measure of what the clergy can expect from their congregations. Some people point to the 80/20 rule claiming only 20% of the people do 80% of the work. Research indicates that many churches, especially larger churches, are seeing lower levels of engagement. But what are the numbers? How many people serving and at what capacity would qualify as "success" in the local church? Scant research was discovered that explores this question leaving clergy with little by way of a baseline or goal. There is no guidance as to how many volunteer leaders are needed in a healthy missionally minded church. Anecdotally, most clergy would agree the situation is getting worse. This helps explain the importance of the Priesthood of all Believers in the rapidly changing church context.

With the collapse of Christendom, it is even more vital that Christians fulfill their role as priests in the *Missio Dei* since the church no longer has the support of the dominant culture. Of course, most Christians fail to see themselves as God's priests

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12 Hirsch, *The Forgotten Ways*, 36.

because that language has been reserved for a select group of clergy. Ironically, it was

many years before any of the early Christians were comfortable using the term priest to

set apart a special class of clergy:

> Because of Jesus' own stance on the priesthood and because of the "once-for-all-
> ness" of his own mediatorial work, the NT gives no hint of a priesthood among its
> ministers. . . . reluctance to use sacerdotal terminology for the Christian ministry
> continued through the 2nd cent. It was not until baptism and the Lord's Supper
> were regularly reflected on sacramentally that the church's ministers began to be
> called priests. The first Christian writers to do so were both from the West, at the
> beginning of the 3rd cent.[13]

It was not until after the NT that the church fathers began talking about an exclusive

priesthood made up of professional clergy. "The process that started in the Didache is

complete by the time of Ignatius. At the beginning of the second century in 117AD,

Bishop Ignatius of Antioch mentions three basis officers: bishop, presbyter, and deacon.

His position also suggests a particularly crystalized hierarchy."[14] Charles Hodge points

out that only later did the concept of the church needing priests as redemptive mediators

between us and God develop:

> In one aspect, the fundamental error of the church of Rome is the doctrine
> that Christian ministers are priests. This assumes that sinners cannot come
> to God through Christ, and that it is only through the intervention of the
> priests men can be made partakers of the benefits of redemption. This is to
> put the keys of heaven into the hands of priests. It is to turn men from
> Christ to those who cannot save.[15]

According to Voss, even then the early fathers would not designate clergy as priests to

the exclusion of the Priesthood of all Believers. "Early church theologians such as the

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13 C. L. Feinberg (OT), G. D. Fee (NT), *The Zondervan Encyclopedia of the Bible, M-P,* ed. Merrill Tenney, s.v. "Priests and Levites" (Grand Rapids: Zondervan, 2009), 984-985.

14 For a more thorough historical summary of the development of the dichotomy see Annette Payne-Wright, "Influences of a Laity/Clergy Dichotomy on the Ministry of the Urban Church" (DMin diss., Gordon-Conwell Theological Seminary, South Hamilton, 2011), 3-29.

15 Charles Hodge, *Commentary on the Epistle to the Romans* (Escondido: Ephesians Four, electronic edition, 2000), Logos Bible Software.

author of the Didache, Tertullian (AD 222) and Origen (AD 254) would sometimes

describe church leaders as priests, but they never did so in a way that denied the

priesthood of all believers."[16] Eventually though, the church fathers began using

sacramental language to describe the role of the pastors and aligning them more and more

with the OT priesthood.[17] "By the time Christianity was established as the official

religion of the Roman Empire, the process of separation of clergy and laity was fairly

clearly established."[18] The ramifications of this development impacted every area of

Christian experience. Schaff explains that this:

> ...ecclesiastical principle of Protestantism is the general priesthood of believers, in distinction from the special priesthood which stands mediating between Christ and the laity. The Roman church is an exclusive hierarchy, and assigns to the laity the position of passive obedience. ... Laymen have no voice in spiritual matters, they can not even read the Bible without the permission of the priest, who holds the keys of heaven and hell.[19]

This remains mostly true within the Catholic Church. The failure of the church to hold

the doctrine of the Priesthood of all Believers and to try and recreate the OT priesthood

was a terrible blow to Christianity.[20]

Fortunately for the church, this vital doctrine of the Priesthood of all Believers

was largely recovered by Martin Luther.[21] "Martin Luther did not coin the phrase

'priesthood of all believers' but he remains the most important source for the Protestant

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16 Hank Voss, *Representing Christ: A Vision for the Priesthood of All Believers* (Downers Grove: IVP, 2016), 15.

17 Voss, *Representing Christ*, 59-67.

18 Howard Grimes, *The Rebirth of the Laity* (New York: Abingdon Press. 1962), 46.

19 P. Schaff & D. Schaff, *History of the Christian Church,* Vol. 7 (Grand Rapids: Eerdmans Publishing, 1910), 24–26, Logos Bible Software.

20 As would be expected, there was often a group of laity trying to break down the clergy/lay distinctions. See Howard Grimes, *The Rebirth of the Laity,* 48-50.

21 Hank Voss, *The Priesthood of All Believers and the Missio Dei: A Canonical, Catholic, and Contextual Perspective, Princeton Theological Monograph Series* (Princeton Theological Monograph Series 223) (Eugene: Wipf and Stock, 2016), 132-154.

understanding of the doctrine, referring to believers as priests hundreds of times throughout his writings."[22] Luther passionately explained:

> They have sought by this means (ordination) to set up a seedbed of implacable discord, by which the clergy and laymen should be separated from each other farther than heaven from earth, to the incredible injury of the grace of baptism and to the confusion of our fellowship in the gospel. Here, indeed, are the roots of the detestable tyranny of the clergy over the laity. Trusting in the external anointing by which their hands are consecrated, in the tonsure and in the vestments, they not only exalt themselves above the rest of the lay Christians, who are only anointed with the Holy Spirit, but regard them almost as dogs and unworthy to be included with themselves in the church."[23]

Although the Reformers had the right idea, Dean argues that, in practice, they didn't quite complete the transition:

> The changes that occurred, however, were heavily influenced by the Reformers reaction to the Roman Catholic Church. In spite of the new freedoms that emerged, the pulpit came to replace the altar, preaching found preeminence over sacrament, and a new clerical elite emerged based on the ministerial offices of preacher, pastor, and teacher. Although the Reformers returned the word of God to the people of God, they failed to place 'the ministry' in the hands of the people of God.[24]

The development of the doctrine from the time of Martin Luther has been sporadic, likely due to the doctrine being encased within Christendom with few seeing the broader application of the doctrine, but seemingly pressing forward. Picked up by the Anabaptists who understood the doctrine with an increasing emphasis on the active role of the laity, they continued to shape the church and gave rise to the modern missionary movement.[25]

Others have benefited from the recovery of the doctrine as well:

> Transported to the American environment, without bishoprics and generally established churches, the priesthood of all believers provided a basis for greater lay influence than had characterized European Christianity. In many instances, churches could form only where ministers had sufficient powers of persuasion to gather a lay following. In Puritan settings, it was not uncommon for regular

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22 Voss, *Representing Christ*, 18.
23 Voss, *Representing Christ*, 70.
24 Dean, "Living Forward Equipping God's People for His Purposes," 2-3.
25 Voss, *Representing Christ,* 19.

"private meetings" of laypeople to have as much influence as the church services and to comprise a church within the church. In some groups, such as the Quakers and later the Plymouth Brethren, the priesthood of believers came to mean that there was no recognized clergy at all.[26]

Schaff points out that the Priesthood of all Believers has been viewed with some skepticism throughout the ages and not even all of Protestantism has embraced the implications of the doctrine:

> But it was also shamefully perverted and abused by the secular rulers who seized the control of religion, made themselves bishops and popes in their dominion, robbed the churches and convents, and often defied all discipline by their own immoral conduct. Philip of Hesse, and Henry VIII of England, are conspicuous examples of Protestant popes who disgraced the cause of the Reformation.[27]

Others have offered warnings on what can happen if the doctrine is not balanced with other biblical teachings. "On the negative side, the American expression of the priesthood of believers could manifest itself in a lack of reverence and in a lack of respect for the institutional church. It has contributed also to the spawning of numerous parachurch organizations, many of which have special effectiveness but frequently lack accountability."[28] Others like to qualify the doctrine so as not to abolish all distinctions between clergy and laity.[29] The discussion could be continued right up to the present time with many differing opinions and interpretations.[30]

The Nature and Marks of the Universal Priesthood

When considering the modern implications of this doctrine of the Priesthood of all Believers, it is helpful to understand the full extent of what a "priest" looks like. Perhaps

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26L Ryken, J. Wilhoit, T. Longman, C. Duriez, D. Penney, & D. Reid, *Dictionary of Biblical Imagery,* s.v. "Priest" (Downers Grove: IVP, 2000), Logos Bible Software.

27 Schaff & Schaff, *History of the Christian Church,* 24–26.

28 W. S. Barker, *Dictionary of Christianity in America,* ed. Daniel Reid, s.v. "Priesthood of Believers" (Downers Grove: IVP, 1990), Logos Bible Software.

29 See Grimes, *The Rebirth of the Laity,* 70-72.

30 For a rather extensive and fascinating overview of the historical and current literature see the Appendix in Voss, *The Priesthood of All Believers and the Missio Dei,* 247-267; With an eye toward volunteerism see also, John Walker "Equipping the Laity for Christian Leadership" (DMin diss., Gordon-Conwell Theological Seminary, South Hamilton, 1999), 27-54.

congregants are already living out their calling. Many in the missional church movement

highlight the importance of serving the community, not necessarily serving the local

church. Research indicates that church volunteers also serve outside of their churches.

Are the congregants who aren't serving in the local church filling their spare time living

as missional priests in the community? If churches are to equip and release the laity into

the fullness of their priestly role, what are the marks of the universal priesthood? What is

the work the Christians are to accomplish? Is it merely the jobs the pastor doesn't want to

do? When clergy push or guilt people into ministry they only equip them in one part of

the priestly role. It would be easy to see how the laity could feel "used" rather than

equipped. Equipping priests for their work entails the depth of maturity and development

of sacrificial lives that clergy once held themselves to. This section reviews the common

understanding of the doctrine as well as a more robust application from Hank Voss.

The most frequent mark of the Priesthood of all Believers found in the literature is

the idea that our priesthood gives us "direct access to God."[31] This also came up in the

focus group (see Chapter 4) as the primary understanding of the doctrine:

> In ancient times it was held that men in general could not have direct access to
> God, that any approach to Him must be mediated by some member of the class of
> priests, who alone could approach God, and who must accordingly be employed
> by other men to represent them before Him. This whole conception vanishes in
> the light of Christianity. By virtue of their relation to Christ all believers have
> direct approach to God, and consequently, as this right of approach was formerly
> a priestly privilege, priesthood may now be predicated of every Christian. That
> none needs another to intervene between his soul and God; that none can thus
> intervene for another; that every soul may and must stand for itself in personal
> relation with God—such are the simple elements of the NT doctrine of the
> priesthood of all believers.[32]

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31 "Direct access to God. By faith all Christians approach God directly and personally (Rom 5:2; Eph 2:18) through Christ." Peter Toon, *Baker Encyclopedia of the Bible*, ed. Walter Elwell, s.v. "Priesthood" (Grand Rapids: Baker Book House, 1988), 1753–1754, Logos Bible Software.

32 D. Estes, *The International Standard Bible Encyclopedia,* ed. James Orr, s.v. "Priesthood in the NT" (Chicago: The Howard-Severance Company, 1915), 2446, Logos Bible Software.

The recovery of this doctrine from the restrictive view of Catholicism is also a common

observation:

> Priesthood of Believers. A Protestant principle whereby each believer has immediate access to God through the one mediator, Jesus Christ. One of the great principles of the sixteenth-century Protestant Reformation, as expounded by Martin Luther, was the priesthood of all believers. Joined with justification by faith alone and the authority of Scripture alone, it cut through the tangles of medieval Catholicism that tended to place barriers between the individual Christian and God. The implications of the principle were that no priest was necessary, no saints, no Blessed Virgin Mary, to intercede for the ordinary believer. The whole medieval system of salvation, so dependent on a strong distinction between laity and clergy and the power of the latter to administer or withhold the sacraments, was thus for Protestants abolished.[33]

Books written at the popular level frequently touch on this idea. Robby Gallaty states,

"'The Holy Man Myth,' observes Larry Osborne, 'is the idea that pastors and clergy

somehow have a more direct line to God. It cripples churches because it overburdens

pastors and underutilizes the gifts and anointing of everyone else. It mistakenly equates

leadership gifts with superior spirituality.' Left uncorrected, this myth will paralyze

people in the pews."[34]

Beyond this, some writers extend the priesthood to mean that we are to "offer

spiritual sacrifices" which include some form of worship and proclamation. But can we

get more precise than this? Are we able to measure the amount of "priestly" behavior

among congregants? Hank Voss offers an extensive discussion of the practices of a

priestly people by comparing Luther, Yoder, and Barth's practices and bringing in

Newbigin's missional emphasis. He develops a list of seven central practices: 1) Baptism,

2) Prayer, 3) *Lectio Divina*, 4) Ministry, 5) Church Discipline, 6) Proclamation, and 7)

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33 Barker, *Dictionary of Christianity in America*.
34 Robby Gallaty, *Growing Up: How to Be a Disciple Who Makes Disciples* (Bloomington: CrossBooks, 2013), 28.

The Lord's Supper.[35] These serve as a comprehensive grid by which clergy can equip the laity for their priestly role.

Baptism, of course, is the historic sacrament of physical water baptism as practiced by all branches of Christianity in some form.[36] Beyond that, since baptism is the mark of the new birth it represents the creation of a new priest. This is why the Orthodox Churches refer to this doctrine as the Priesthood of the Baptized.[37] This is important to remember since our priesthood is not on merit but on redemption:

> In the NT, the image of God's chosen nation as a nation of priests is transmuted into the image of the priesthood of believers in Christ. Through the substitutionary priestly work of Jesus, believers in him are made holy in God's presence (Heb 4:14–16; Jude 24–25). Further, they are given priestly duties in that presence (Heb 10:20–22). It is not what they do that justifies Peter's designation of the church as a "royal priesthood" (1 Pet 2:9), but who they are as redeemed persons. As such, they serve God now in the administration of themselves as sacrifices (Rom 12:1–2), and they will wear priestly robes in eternal service in the Lamb and God, who are the temple of the New Jerusalem (Rev 1:6; 21:3, 22). But rather than garments sewn by human fingers, they will wear Christ himself and his perfect righteousness, which is possessed by faith (Rom 13:14; Gal 3:27).[38]

Any priestly role associated with the conversion experience can be included here. Obviously, to be a part of the priesthood, one must be saved into Christ (which would rightly be marked with water baptism per the command of Christ). This can be considered the starting point of equipping and releasing any priest into the Kingdom work.

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35 Voss, *The Priesthood of All Believers and the Missio Dei*, 209-239.

36 "This means that the Church can never be understood in its fullness as being constituted by the clergy, with the laity as second-class members. Clerical ordination must be understood against the background of the general ordination of all Christians through baptism." See Grimes, *The Rebirth of the Laity*, 39.

37 Voss, *Representing Christ,* 16.

38 Ryken, Wilhoit, Longman, Duriez, Penney, & Reid, *Dictionary of Biblical Imagery*, 663.

Prayer is the next mark.[39] This includes the direct access to God that is now the experience of every believer because the veil has been torn, as well as the priestly function of intercession for others as we stand in the gap. Meditation and solitude as practices fit here as well.

Lectio Divina is the priestly mark that focuses on reading, studying, and teaching the Scriptures.[40] Luther translating the Bible into the common tongue and the Guttenberg Press made this possible in new and incredible ways. However, it was the intention from OT times for people to hear and know and memorize the Scriptures. This was lost in the Middle Ages with the calcification of the separate priesthood of ordained ministers.

Ministry is the priestly practice of serving the fellowship of believers and fulfilling the second great commandment.[41] Indeed, without Ministry the doctrine turns dangerously inward on itself:

> In summary, it may be said that priesthood is an activity and function which is
> best viewed in a collective sense as belonging to the whole body of Christians,
> though including of necessity the individual Christian life of service. Its full

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39 "The general effects of this Protestant principle were at least threefold. First, it meant that lay-people prayed directly to God through Jesus Christ, thus increasing lay involvement in private and public worship." Barker, *Dictionary of Christianity in America.*

40 "Second, it meant that God communicated directly to the individual Christian through his Word, the Bible, thus encouraging the production of vernacular versions of Scripture and the pursuit of lay Bible study." Barker, *Dictionary of Christianity in America.*

41 "In keeping with its sacerdotal system, the OT distinguishes between the religious ministrations of cultic professionals on the one hand, and the laity on the other. The Hebrew verb *šārat* H9250 ("to wait on, serve, minister"), usually rendered in the Septuagint with *leitourgeō* G3310, usually designates the duties performed by priests and Levites in relation to God (Exod. 28:43; 29:30; Num. 3:6, 31; 8:26; 18:2; Deut. 10:8; 17:12; 18:5; 21:5; 1 Ki. 8:11; 1 Chr. 15:2; Jer. 33:21). ... When we turn to the NT, we are struck immediately by the obliteration of the OT distinction between professional and nonprofessional religious service, for here sacerdotalism has yielded to a universal priesthood constituted by Christ and shared alike by all who are united to him in the bonds of a living faith (Phil. 2:17; 1 Pet. 2:5, 9; Rev. 1:5–6; 5:10; 20:6). Since there is no longer any elite priestly caste, but ministry is essentially and equally the privileged vocation of all, priestly language generally is applied to the body of believers as a whole." Feinberg (OT), Fee (NT), *The Zondervan Encyclopedia of the Bible,* 984-985.

"Luther's insistence upon the common priesthood of all Christians is crucial at this point. He did not mean, as is often believed, only that each person has a direct relationship with God without the mediation of a priest, but also that each person is mutually responsible for his neighbor." See Grimes, *The Rebirth of the Laity*, 51.

meaning is negated if it is seen only in individualist terms—*my* access to God, *my* right to interpret the Bible, and *my* ability to discern God's will.[42]

In this is true religion (James 1:27) and all of the "love one anothers." This captures the need for sacrificing self-interests for the community of faith. "Sacrifice emerges from the subordination of our self-interest to the mission, to the people who execute the mission, and to the people served by the mission."[43] Much of volunteer mobilization today is focused on getting Christians to "do ministry."[44] Unfortunately, "ministry" may be disconnected from the other marks of priestly behavior which would stunt the equipping that is needed.

Church Discipline seems the most foreign priestly mark to the American church experience. For many American Christians, church discipline is primarily thought of as the Matthew 18 process, whereby active sinners are removed from the membership role of a church. This is a practice falling seriously out of use in the American church. However, it is likely that there is more to this mark than a pastor attempting to restore a sinner to obedience in Christ and clean up membership rolls. The practice of holiness, confession to brothers and sisters in Christ, discipleship with an accountability[45] focus and the general surrender of the whole of life to the service of God can all be a part of church discipline:

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42 Toon, *Baker Encyclopedia of the Bible.*

43 William Robinson, *Incarnate Leadership: Five Leadership Lessons from the Life of Jesus* (Grand Rapids: Zondervan, 2009), 109.

44 Though admittedly it is mostly trying to get volunteers to help clergy do the clergy's ministry. For an interesting discussion of "professionalism" or a new breed of clericalism see Grimes, *The Rebirth of the Laity*, 60-62.

45 Though we no longer fight with swords to protect the purity of God's people the intensity of the role for the OT priests should give us pause to examine our own zeal in pursuing holiness. "... we must recognize the military duty of priests. Consistent with the functions of temple priests in surrounding religions, the Israelite priest guarded the tabernacle or temple of God through threat of arms. Any who transgressed the manifested holiness of God's presence were to be slain (Num 1:53; cf. Ex 32:25–28)." Ryken, Wilhoit, Longman, Duriez, Penney, & Reid, *Dictionary of Biblical Imagery.* 663.

Thus, as fellow priests with Jesus we offer up to God our sacrifices of praise (Heb. 13:15), our doing good and sharing (Heb. 13:16), and ultimately our present physical bodies in the interest of conforming to his standards (Rom. 12:1–2). ... Moreover, our ministry in the gospel can be described as an offering of our very life in priestly service to the church (Phil. 2:17), by which we can produce a harvest of sanctified people whom we present to God as an acceptable offering.[46]

Notice the emphasis on "doing good...conforming to his standards...harvest of sanctified people...." As clergy commit themselves to releasing priests into the work of the Kingdom they are continuing in the disciple-making process that pursues the spiritual disciplines and the pursuit of personal holiness. It cannot simply be a matter of getting warm bodies to volunteer on Sunday mornings. Discipleship is comprehensive so equipping volunteer leaders is as well.

Proclamation is the current work of mission.[47] Evangelism has always been a mark of God's priests and is what our high priest commanded us to do in the Great Commission:

The import of such language, both in Exodus and in the NT, is probably missionary and witnessed to the responsibility of their "priesthood" toward the world. "But you are a chosen people, *a royal priesthood*, a holy nation … that *you may declare the praises of him* who called you out of darkness into his wonderful light" (1 Pet. 2:9–10). Therefore, in *the language* of the NT itself there would seem to be little to support either a priesthood among the ministry or a general priesthood of believers. Rather, the whole church has been brought to God through the high priestly ministry of Christ; and the "royal priesthood" of the church is the high privilege of mediating Christ to the world.[48]

It is impossible to fulfill the role of priest without sharing the story of redemption with a world that needs it.

The Lord's Supper is the final mark of the priesthood but, like baptism, goes beyond the participation in the Eucharist. The Eucharist is the sacrament that captures the

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46 Richard Averbeck, *Evangelical Dictionary of Biblical Theology,* ed. Walter Elwell, s.v. "Priest, Priesthood" (Grand Rapids: Baker Book House, 1996). Logos Bible Software.

47 See Voss, Chapter 6, "Sending the Royal Priesthood: Karl Barth, Lesslie Newbigin, and Missional Theology" in *The Priesthood of All Believers and the Missio Dei,* 155-177.

48 Feinberg (OT), Fee (NT), *The Zondervan Encyclopedia of the Bible,* 984-985.

ongoing familial relationship of the church. It is the sacred meal shared by the

community of priests. Ongoing fellowship, deep friendships, and shared life is all part of

the priestly mark of the Lord's Supper. This will be developed below under community

and mission.

All of these marks represent one perspective on the work of "equipping the saints

for the works of service" and are essential if clergy are to dedicate themselves to this

great work.[49] If leaders are to create mechanisms by which to train High Capacity

Volunteers to lead other volunteers it would be wise to include all the marks as part of the

goal. If leaders are committed to simply organizing others to accomplish tasks or fail to

see the importance of the full development of priestly behavior the clergy will not make

equipping transferable to other leaders.

The Church as Community on Mission

Research indicates that sense of Christian community people experience is a key

part of volunteerism in the local church. Garverick explains:

> However, relationships are not only important for intrinsic volunteer satisfaction
> in local churches, but can also be important to the organization as well. Again,
> Becker and Dhingra (2001) found that about three-quarters of their local church
> volunteer interviewees identified a direct connection between them and another
> person within the organization or someone being served by it, as instrumental to
> their own involvement as a volunteer.[50]

Another key work the church must accomplish is that of building community. The

breakdown of Christendom has further sharpened the need for Christian community to be

a part of the mission. It is clear that mission and Christian community are not mutually

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49 For a more systems and analysis way of thinking about equipping see Sue Mallory and Brad Smith, *The Equipping Church Guidebook: Your Comprehensive Resource*. (Grand Rapids: Zondervan, 2001) 190-204.

50 Paul Garverick, "How Volunteers Experience Ministry Satisfaction in the Context of a Local Church and its Organizational Leadership: A Case Study" (EdD diss., Indiana Wesleyan University, Marion, 2013), 30.

exclusive but how are they related? We understand that community is important for all

people. We all need others to whom we are connected. Newbigin laments the "atomising"

of modern man:

> But there is a further reason for the fact that the breakdown of Christendom has placed the doctrine of the Church in the centre of our thinking. ...the dissolution of the ties which bound men and women to the natural communities of family, village, working group, to which they had belonged. ... Western European civilisation has witnessed a sort of atomising process, in which the individual is more and more set free from his natural setting in family and neighborhood, and becomes a sort of replaceable unit in the social machine. His nearest neighbors may not even know his name. ... In such a situation it is natural that men should long for some sort of real community, for men cannot be human without it[51]

This idea is picked up in J.R. Woodward as well: "When people feel like a cog in the

wheel of someone else's vision instead of a person made in the image of God and called

to live in community, it leads to a sense of powerlessness."[52] The modern person needs

community and the church is God's community. Sounds like a great fit; let's pursue

community! Many have tried. Michael Frost talked about the impact of Scott Peck's

work, *The Different Drum,* had on him and describes that he "went in for this stuff in a

big way."[53] Understandably so. I remember first reading Peck's work and thinking. "This

is how the church ought to be!" Frost describes a remarkable experiment in Christian

community that involved stated values, research, mutual edification and communal

learning and followed Peck's mandates. They grew their community with people who

were hurt and disillusioned and living on the fringes. Then a revelation began to dawn as

visitors from previous community-building experiments visited their project:

> They told me that they too had worked on fashioning inclusive community, and that they too had experienced periods of success such as my community was currently experiencing. But they eyed me with suspicion and told me that it

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51 Newbigin, *The Household of God,* 13.
52 Woodward, *Creating a Missional Culture,* 101.
53 Frost, *Exiles*, 105.

wouldn't last. Their marvelous experiments had come undone, leaving many idealistic young people wounded or exhausted.[54]

Why? According to Frost and Hirsch "community" cannot endure in and of itself (or better for itself) whereas "communitas" or what can be called "community on mission" is a more sustainable and biblical model to pursue. In their understanding, community seems to be a means to an end not an end in itself. Christopher Wright indicates a similar idea: "It is not so much the case that God has a mission for his church in the world, as that God has a church for his mission in the world. Mission was not made for the church: the church was made for mission-God's mission."[55]

This is a great corrective and much needed in the church today. Newbigin, however, warns us from the other direction reminding us that neither is mission the only important thing:

> Having said so much regarding the fundamentally missionary nature of the church, it is, I think, necessary to go on to say a word regarding the danger of over-stressing this truth to the point of defining the Church solely in terms of its missionary function. I have in mind here the work of Dr. J.C. Hoekendijk, who has in recent years most powerfully drawn attention to the danger of an excessively Church-centric conception of the missionary task. Dr. Hoekendijk says: 'The nature of the Church can be sufficiently defined by its function, i.e. its participation in Christ's apostolic ministry.' He repudiates completely the idea of the Church as an end in itself and insists it must be conceived of solely as instrumental.[56]

Newbigin then goes on to state that "The Church is both a means and an end…." It isn't community over mission and it isn't community as a means of mission. It seems better to think of it as two sides of a triangle leaning in on each other. Christians need the community and the community needs the mission to stand.

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54 Frost, *Exiles*, 107.
55 Christopher Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: IVP, 2006), 62.
56 Newbigin, *The Household of God,* 147.

Another way of thinking about the relationship between the community and mission is to recognize that the community *is* God's plan for the mission. Daniel Akin reminds Christians: "God's eternal plan has always been to display his glory not just through individuals but through a corporate body. In creation, God created not one person, but two, and two had the ability to reproduce more. ... He gave laws and ceremonies that should be worked out not only in the lives of individuals but also in the life of the whole people."[57] This "assembly" of special, called out people have been charged with a great task--to make God's glory and mercy known to the whole of the cosmos. "The point is that if we ask, what was the explicit provision which Jesus made for the extension of His saving power to the whole world, we must answer that it was the fellowship which He called, trained, endowed, and sent forth. ... He is present in His people, His apostolic fellowship."[58] There was no mere book of theology (though essential for the mission) and it wasn't simply the presence and power of the Spirit that would accomplish the mission. It was the Spirit empowering the Word in the lives of the community that would save the world. It is within this community that missional values will be shaped for good or ignored. J.R. Woodward's point is a challenge to clergy: "As you consider the congregation you serve, is the narrative of the community shaping people to love Christ more, be more like him and deeply engage the world in order to see God's kingdom become a greater reality?"[59] There will be no world redemption without the community of God's people fulfilling the mission of God. Christopher Wright reminds us of the sweep of the Biblical story:

> When God set about his great project of world redemption in the wake of Genesis 12, he chose to do so not by whisking individuals off up to heaven, but by calling into existence a community of blessing. Starting with one man and his barren

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57 Daniel Akin, *A Theology for the Church* (Nashville: B&H Publishing, 2007), loc 2534, Kindle.
58 Newbigin, *The Household of God,* 52.
59 Woodward, *Creating a Missional Culture*, 38.

wife, then miraculously transforming them into a large family within several generations, then into a nation called Israel, and then, through Christ, into a multinational community of believers from every nation-all though the story God had been molding a people for himself. *But also a people for others. 'Through you...all nations.'*[60]

It is a tremendous blessing and responsibility to be God's plan for world redemption. Community is great. Mission is essential. High Capacity Volunteers will be more motivated to serve when they have friends who are on mission with them.

Motivating & Demotivating Volunteers

Though a thorough exploration of the current state of motivation theory[61] and secular volunteerism is beyond the scope of this project a few words might help point the reader in the direction of some helpful resources. These studies have impacted the ideas and question formulation of this project.

Motivation Theory

Current research exists that seeks to apply business world "empowerment" principles of intrinsic motivation to secular and religious volunteer satisfaction.[62] John Paul Vick gives a helpful overview of what motivates volunteers to give their time and energy. Summarizing a number of works, he highlights altruism as the primary motivator. This is the desire to help others and is related or identical to what other researchers identify as 'values' driven volunteerism. Religion plays a large part in this motivation.

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60 Christopher Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids: Zondervan, 2010), loc 1111, Kindle.

61 For a helpful overview as it relates to volunteerism in the local church see Gene Cornett, "Enhancing Volunteer Ministry Through an Exploratory Study of Volunteer Beliefs, Attitudes and Motivation" (DMin diss., Gordon-Conwell Theological Seminary, South Hamilton, 2011), 78-88; Jason Golden, "An Examination of the Volunteer Coordinator's Influence on Church Volunteers' Intent-to-Continue at the Largest Protestant Churches" (PhD diss., University of Southern Mississippi, Hattiesburg, 2015), 49-55.

62 Adam K. Peters, "The Lived Experience of Empowered Volunteers: A Study of Christian Church Volunteers" (MS diss., University of Nebraska, Lincoln, 2010), 3-7.

Quoting Clary et. al, "…religious involvement and religious beliefs have been shown to be associated with a greater likelihood to volunteer. This correlates with research that suggests that 'persuasive messages' are effective in motivating one to volunteer; like one would hear at a religious service."[63] Other intrinsic motivators encouraging people to volunteer (that go beyond altruism) include egotism, social benefit, the gaining of experience, self-protection, and personal enhancement. Along other lines, people volunteer for the sake of benefiting their family and creating social good.[64] An important consideration is how to take the theology of the Priesthood of Believers and help volunteers develop a "role identity" for longevity of service. "To help retain volunteers, an organization must cultivate its volunteers' role identity. Volunteers need to feel important. 'Volunteering becomes, not so much what one does, but who one is.'"[65] Adams also uncovered this and called the theme "Lifestyle of Service."[66]

The field of motivation theory is vast and continually developing. Busy pastors could easily be overwhelmed trying to master the material. A caution shows up in some of the literature that many of the studies and theories have been developed in the context of secular volunteer organizations without proven correlations to faith communities:

> There appears to be little attention to church based volunteers in peer-reviewed journals. This is ironic when a tremendous amount of the volunteering done within the United States is of this variety. … A church is a unique environment, typically spanning multiple generations and the same issues that apply to volunteers in other organizations may not always apply to church based volunteers.[67]

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63 John Paul Vick, "Servant Leadership, Volunteer Administration, and the Local Church: The Relationship Between Servant Leader Characteristics and Volunteer Administration Skill Among Church Leaders" (PhD diss., Tennessee Temple University, Chattanooga, 2011), 4.

64 Vick, "Servant Leadership, Volunteer Administration, and the Local Church," 122.

65 Vick, "Servant Leadership, Volunteer Administration, and the Local Church," 51.

66 Peters, "The Lived Experience of Empowered Volunteers," 59.

67 Cornett, "Enhancing Volunteer Ministry," 97.

In addition to the context shift from secular to religious, there is also the further complication that most all studies apply to volunteers in general not volunteer leaders. Though it is likely that general volunteerism principles apply to volunteer leaders, future studies are necessary to better understand this group. Future projects can unravel and integrate some of these theories within the local church context with a focus on High Capacity Volunteers.

Volunteer Motivators

Many studies, including those mentioned in this work, have sought to identify what motivates volunteers in various contexts including religious volunteers within local churches. Numerous studies indicate that people are motivated to serve when they know they are helping others.[68] Adam Peters developed the construct of the "empowered" volunteer and sought to uncover how it impacts volunteer satisfaction. "Four primary themes *make a difference, rewarding, lifestyle of service and passion,* and three secondary themes, *autonomy, awareness,* and *ability,* emerged from the qualitative data."[69] These have significant overlap with two of Daniel Pink's motivators: *mastery* (the ability to make a difference) and *purpose* (make a difference, rewarding).[70] The fourth theme Peter's identified is *passion* though his description seems to describe the result of intrinsic motivation, not a cause of satisfaction. The secondary themes of Adam's study included *autonomy, awareness* and *ability*. Once again, we see parallels with Daniel Pink who also identified *mastery* and *autonomy* as essential in motivating people. Numerous studies reinforce these simple categories, such as Garverick's research

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68 Garverick, "How Volunteers Experience Ministry Satisfaction," 101. Also noted are the studies from Galindo-Kuhn & Guzley, 2008 and Boezeman and Ellemers, 2009. Cho, 2010, Nho, 2012.

69 Peters, "The Lived Experience of Empowered Volunteers," 59.

70 Daniel H. Pink, *Drive: The Surprising Truth About What Motivates Us*. (New York: Riverhead Books, 2009); Garverick, "How Volunteers Experience Ministry Satisfaction," 67.

that uncovered elements of volunteer satisfaction that included *liberty* (Pink's *autonomy*) and *leadership direction, planning, training* (Pink's *mastery*).[71] For pastors looking to dip their toes into motivational theory that seem applicable to the local church context, one would be hard pressed to beat Pink's excellent work.

Within the religious context it is helpful to realize that not all motivations are altruistic:

> Local church volunteers may have some level of self-interest in their own satisfaction resulting from their volunteer ministry. Many local church leaders hope their volunteer motives would be primarily catalyzed by selfless, sacrificial love, or as some in the literature would describe it as a type of altruism. Yanay and Yanay (2008) identified two primary reasons for volunteering, one described as other-directed motives, and a second described as self-directed motives.[72]

Clergy can capitalize on both and work toward purifying mixed motives as is necessary for Christian discipleship.

Though Garverick's project has proven helpful in extending the literature on volunteer satisfaction, his section on "Quantum Satisfaction"[73] seems to claim more than it delivers. He posits that, "most volunteer satisfaction studies primarily target the existential present of single volunteers." He indicates that the research misses the corporate value of volunteering. He goes on to explain that his four "new" dynamics of volunteer satisfaction may result in a "large or significant shift in our understanding of a set of new dynamics in volunteer satisfaction." Though one can appreciate the excitement, it seems a restatement of the value of *purpose* that most studies (including Pink) highlight.

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71 Garverick, "How Volunteers Experience Ministry Satisfaction," 67.
72 Garverick, "How Volunteers Experience Ministry Satisfaction," 24.
73 Garverick, "How Volunteers Experience Ministry Satisfaction," 109-110.

Volunteer Demotivators

Understanding the challenges volunteers face has also received a fair share of research. Interestingly, even in studies where dissatisfaction was not sought, open ended questions often reveal disappointment and frustration.[74] It would be wiser, it seems, to seek these demotivators in a proactive fashion. Demotivators are unsurprising but helpful in the literature. Adam Peters summarizes: "The most common challenges volunteers faced included *boundaries*, *fear*, *time*, *overwhelming need*, and *burnout*. *Burnout* was defined as 'discouragement as a result of many demands with what appears to be little result' and was seen as the result of 'not successfully addressing the challenges of boundaries, fear, time, and overwhelming need.'"[75] In Peter's project his volunteers mentioned *time*, *frustration with lack of other's involvement* and *personalities*.[76]

Garverick highlights that leaders face a delicate balance when attempting to motivate volunteers and accomplish organizational objectives:

> Here, McCurley and Lynch (2005) raise the issue of a dynamic tension that exists for volunteer leadership related to motivating volunteers and helping them experience satisfaction. Leaders demotivate volunteers when they seek to accomplish organizational or self-aggrandizing goals when they use people in unhealthy or even inhumane ways to accomplish organizational mission. Conversely, leadership that predominately attends to volunteer satisfaction to the end that the mission is forgotten may also encounter difficulties when their missional thrust is blunted and passion to fulfill that mission wanes. Failure to hold these two tensions in balance is a leadership challenge.[77]

This is a helpful reminder and points to the importance of the clergy in the mobilization role. One of the motivators Garverick highlights, "local church leadership that creates organizational culture that invites and welcomes volunteers to envision new ministries

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74 Garverick, "How Volunteers Experience Ministry Satisfaction," 103-105.
75 Peters, "The Lived Experience of Empowered Volunteers," 57.
76 Peters, "The Lived Experience of Empowered Volunteers," 59.
77 Garverick, "How Volunteers Experience Ministry Satisfaction," 26.

and exercise liberty in the roles, results in highly satisfied volunteers," means that the absence of volunteers envisioning new ministries demotivates them. This runs against "Simple Church"[78] principles that larger churches must pursue to avoid the proliferation and dilution of ministries. Perhaps this was the experience in Garverick's small sample. Another different application of his principle might be giving volunteers leadership and influence within the existing ministry spheres rather than multiplying ministries for each congregant with a "great" idea.

Few studies focus on why church congregants resist serving. The current study explores that topic. The project examines church-wide levels of involvement and conducts individual interviews with non-volunteering congregants. This may serve as an outline to a more robust study of those who remain on the bench.

Daniel Pink reminds us that mastery is a key motivator people experience. Others note that the lack of mastery (or better, the lack of mastery they feel because leaders fail to equip them) is a significant demotivator:

> Local church volunteers in this study affirmed the importance of their organizational leadership providing vision, direction, and planning satisfaction (Bennis, 2003, Bennis & Nanus, 1985; Laub, 1999; Blanchard, Ballard, & Finch, 2004; Collins, 2001, 2005; Daft, 2005; De Pree, 1997; Kouzes & Posner, 2007) as a stimulus related to their experience of ministry….group interviewees experienced a measure of dissatisfaction when leaders did not provide…felt aimless, or with varying levels of lack of purpose to their volunteer role.[79]

Jason Golden summarizes the possible courses of action a volunteer may take when they are considering quitting (exit, voice, loyalty, or neglect) indicating how destructive some of those responses may be for the organization.[80]

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78 Thom Rainer and Eric Geiger, *Simple Church: Returning to God's Process for Making Disciples* (Nashville: B&H Publishing, 2011).

79 Garverick, "How Volunteers Experience Ministry Satisfaction," 94.

80 Golden, "An Examination of the Volunteer Coordinator's Influence," 109.

In summary, a robust grasp of current and ever evolving motivation theory would take a significant effort and beyond the need of most pastors. There is also little research dealing directly with the current topic-mobilizing volunteer leaders in a local church. However, understanding basic motivators such as altruism and helping the greater good can be put to work immediately. Understanding demotivators within each unique context might take more work but would yield helpful insight and prevent significant leadership mistakes.

The Clergy as Leaders of the Mission

All this focus on the Priesthood of all Believers is not to minimize the role of the clergy. Quite the opposite. From Garverick's perspective, the role of the clergy now gets more focused and more vital:

> Volunteer satisfaction likely relates to volunteer perception of their organizational leadership. Herbert (2003) poses: 'At its most fundamental level the leader-follower dynamic is rooted in interpersonal relationships and the quality of those relationships matter. … People can and do perceive qualities of leadership, and those perceptions have a direct relationship to how they feel about their work.[81]

It is even more important for leaders to have a depth of soul and character that can both support the new demands of ministry and serve as a model for the lay priests being trained. It is equally important that the clergy develop the skills necessary to multiply leaders with the local church. This section explores the type of leaders and the skills needed to recruit and release High Capacity Volunteers.

Clergy Lead Through Character

All agree that character is essential for the Christian leader.[82] Christopher Beeley captures the essence of it. "The most valuable asset for pastoral ministry is one's own

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81 Garverick, "How Volunteers Experience Ministry Satisfaction," 25.
82 1 Timothy 4:12, 16.

spirituality. Far above any particular skill or expertise, even more important than education of management technique, the most crucial prerequisite for church leadership is the pastor's holiness and life in Christ."[83] It seems somehow sad that Christian authors must keep writing to remind the church of this truth. Yet, the abundant character failures within Christian circles makes it necessary. John Maxwell reminds leaders that, "Talent is a gift, but character is a choice. We have no control over a lot of things in life. ... But we do choose our character. ... In fact, we create it every time we make choices...."[84] Of course, all Christian leaders rate the need for character as a necessity and some sort of evaluation seems prudent.[85] Robert Clinton explains, "At the heart of any assessment of biblical qualifications for leadership lies the concept of integrity--that uncompromising adherence to a code of moral, artistic, or other values that reveals itself in sincerity, honesty, and candor and avoids deception and artificiality. The God-given capacity to lead has two parts: giftedness and character. Integrity is the heart of character."[86] Unfortunately, he goes on to list seemingly endless charts, procedures and processes by which a leader can "check" character and the stages of development. It is hard to imagine a busy church leader (looking to assess his character) relying on such a complex system.[87] Benner offers what may be a simpler (but more emotionally difficult)

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83 Christopher Beeley, *Leading God's People: Wisdom from the Early Church for Today* (Grand Rapids: W.B. Eerdmans Pub. Co., 2012), 29-30.

84 John C. Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person That People Will Want to Follow* (Nashville: T. Nelson, 1999), 4.

85 The LDWG survey of more than 1000 Christian leaders revealed the top characteristic of Christian leadership is "Integrity, authenticity, excellent character." Jane Overstreet, *Unleader: The Surprising Qualities of a Valuable Leader.* (Colorado Springs: Biblica Publishing, 2011), 9.

86 Robert J. Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development. Rev. ed.* (Colorado Springs: NavPress, 2012), 50.

87 This book brought to mind a song from the Broadway musical, *Hamilton*. It is Jefferson commenting on Hamilton's financial plan for the union when he sings. "And it's too many damn pages for any man to understand!"

assessment that is rooted in the need for self-knowing,[88] self-awareness[89] and self-acceptance.[90] He acknowledges that many will be uncomfortable with the idea that they have to accept themselves[91] and then persuasively roots the need in the dangers of denial and the resolutions in the love of God (a deeply positive reinforcement). Benner's type of evaluation of character seems more constructive and accessible.

Frank Damazio may add something helpful to Benner's self-reflection exercises. He lists biblical leaders, their core sin, and the consequences that resulted.[92] Along these same lines of negative reinforcement, Maxwell states:

> Steven Bergla, a psychologist at Harvard Medical School and author of *The Success Syndrome*, says that people who achieve great heights but lack the bedrock character to sustain them through the stress are headed for disaster. He believes they are destined for one or more of the four A's: arrogance, painful feelings of aloneness, destructive adventure-seeking, or adultery. Each is a terrible price to pay for a weak character.[93]

A sober warning comes from Jane Overstreet, when discussing the reality that Saul was God's anointed leader, "We do not want it to be possible for God's chosen, anointed, and Spirit-filled leader to be able to fail so miserably. It is frightening, terrifying in fact, because ultimately it means that this could happen to any one of us."[94] This is indeed true. Since there is no temptation that has seized anyone except what others have already failed in[95] this possibility ought to give leaders pause for careful reflection on the state of

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88 David G. Benner, *The Gift of Being Yourself: The Sacred Call to Self-Discovery* (Downers Grove: IVP, 2004) 44.
89 "There is enormous value in naming and coming to know these excluded parts of self." Benner, *The Gift of Being Yourself*, 50-51, 53.
90 "The difference lies in self-acceptance. Until we are willing to accept the unpleasant truths of our existence, we rationalize or deny responsibility for our behavior." Benner, *The Gift of Being Yourself*, 53-54.
91 "Some Christians become quite upset at the suggestion that self-acceptance must precede transformation. They argue that self-acceptance is the exact opposite of what we are supposed to do, they say, is crucify them, not embrace them." Benner, *The Gift of Being Yourself*, 54.
92 Frank Damazio, *The Making of a Leader* (Portland: City Bible Publishing, 1988), 113-114.
93 Maxwell, *The 21 Indispensable Qualities of a Leader*, 4.
94 Overstreet, *Unleader*, 29.
95 1 Corinthians 10:13.

their souls. The need for self-leadership is highlighted and developed by Rodney

Knechtel, "People find leadership difficult because they lack a clear understanding of

who they are, and why they do things they do and how to go about improving themselves.

Too often people are unwilling to learn about themselves in order to make the changes

necessary to lead."[96] He goes on to define self-leadership and outline the requisite core

competencies such as emotional intelligence based on self-awareness, managing

emotions (or self-regulation), self-motivations, empathy, and staying emotionally

connected as a social skill.

In many ways, the veneer of spirituality, prayer and study that many leaders wrap

themselves in may make it even more difficult for ministry professionals to realize when

things are amiss. Ruth Barton offers a helpful metaphor. "Losing your soul is sort of like

losing a credit card. You think it's in your wallet and you don't give it much thought until

one day you reach for it and can't find it. The minute you realize it's gone, you start

scrambling to find it, trying to remember when you last used it or at least had it in your

possession."[97] Recognizing that it may be difficult to track down when you "lost" your

soul, a leader can regularly participate in disciplines of self-examination to diagnose

themselves. Jane Overstreet offers a few penetrating questions: "Why are you still trying

so hard? Why are you so busy? Why are you so tired and worn out? Why do you

continually find yourself on edge of burnout, trying to cope with the load that is too

heavy for you to carry?"[98] Analysis like this can help kickstart the soul exploration.

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96 Rodney Knechtel, "The Core Competencies of Leadership: Best Practices and Research" (MA diss., Gordon-Conwell Theological Seminary, South Hamilton, 2011), 34-38.
97 Ruth Barton, *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry* (Downers Grove: IVP Books, 2008), 13-14.
98 Overstreet, *Unleader*, 102.

Benner would add the disciplines of a Gospel meditation[99] and the "daily examen."[100]

The point these authors keep making is careful and deep exploration of the soul is

essential to ensure, in the midst of our service *for Christ,* we do not cease being *with*

Christ. This is, of course, precisely what our congregants need modelled for them. David

Hancock reminds us that "Experiencing the gospel is when our knowing the gospel in our

mind overflows into our entire being." He goes further to describe the heart as a "geyser"

that overflows its bounds and erupts into expressions of love toward God. This is the

primary call of all people. For leaders, they have this call themselves as well as a

secondary call which is to help create the depth of soul in others. Christopher Beeley tells

us:

> Echoing these earlier traditions, Gregory Nazianzen famously describes pastoral ministry as 'the cure of souls,' ... by 'soul' we mean the center of a person's life-- our values, commitments, and choices, our thoughts and feelings, our memories and hopes for the future. ... Pastoral treatment ... heals the soul by turning it from the world and the devil and bringing it to God, and it is the condition of the soul that determines whether we will have eternal life with Christ.[101]

Our call is to help them find their call. "All our work of administration, planning,

socializing, and even presiding and preaching at worship is focused on helping people to

come to know and love God more fully."[102]

It seems like it would go without saying that Christian leadership is about other

people, yet, sin will often have its way. "The world is hungry for humble, godly servant

leaders who grasp why God has given them position and power. Leadership too often

degenerates into being about us, our reputations, and our agendas, but there is nothing

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99 Benner, *The Gift of Being Yourself*, 40-41.
100 Benner, *The Gift of Being Yourself*, 42.
101 Beeley, *Leading God's People*, 57.
102 Beeley, *Leading God's People*, 54.

further from the heart of God than these selfish strivings."[103] Once again, authors point

out that this may be a particularly tough challenge for clergy:

> Incarnation. Humility. Access. Other-centeredness. John loved these qualities in Jesus. They are at the core of Christlike leadership. But they do not represent the natural curvature of our fallen human condition. Martin Luther was fond of quoting St. Augustine's description of the human condition as 'curved in on ourselves.' I'm pretty sure the average leader's inward curvature well exceeds that of the general population.[104]

As already seen, this makes sense since clergy hold a formal position many consider

exalted and serve congregations suspiciously willing to let them be raised up.[105] "But

crossing over doesn't just happen. We have to make a deliberate choice. We have to be

intentional in resisting the forces that create gaps between ourselves and those we have

been called to lead."[106] Strategies to help overcome the curvature of our hearts were

variously discussed. Simply recognizing the need to be other-centered is a start. Maxwell

reminds us, "The first mark of servanthood is the ability to put others ahead of yourself

and your personal desires. It is more than being willing to put your agenda on hold. It

means intentionally being aware of your people's needs, available to help them, and able

to accept their desires as important."[107] He goes on to say that "looking" at each person is

important as we discern their unique selves.[108] I'm reminded of a story Erwin Lutzer

shared in my seminary days about how every Thursday he held open office hours for

pastoral counseling even though he was pastoring the large and active Moody Bible

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103 Overstreet, *Unleader*, Forward.

104 Robinson, *Incarnate Leadership,* 22.

105 "I'm sure most pastors and most of us in ministry enter our positions with a deep desire to befriend our congregations and our staffs. But somehow we feel the need to maintain distance. Our people elevate us. We let them do it. And then one day we hear we're out of touch. We begin to wonder if we got put on the pedestal to make us easier targets." Robinson, *Incarnate Leadership*, 24.

106 Robinson, *Incarnate Leadership*, 25.

107 Maxwell, *The 21 Indispensable Qualities of a Leader,* 136.

108 "The ability to look at each person, understand him, and connect with him is a major factor in relational success. That means treating people differently, not all the same as one another." Maxwell, *The 21 Indispensable Qualities of a Leader*, 107.

Church. This gave him the ability to "look" at each individual, connect with them, and through them stay connected to the church.

Other writers talk of the need for close relationships with people while acknowledging the difficulty of this for Christian leaders. Exploring the need for Christian leaders to have genuine friendships Jane Overstreet asks, "Do I let people get close enough to really love me?"[109]

Timothy Dolan lists "people skills" among his essential characteristics of Christian leaders.[110] This is a little different from simply loving people and being in meaningful community. The famous maxim, "People don't care how much you know until they know you care," rings true. But, even if people know the clergy care, for a leader to be effective people have to like them as well. A team may know that the leader "loves" them, but if he can't relate to them, if they can't see him as a friend they could hang out with, leadership may suffer. People skills is part self-awareness and part social awareness.[111]

One concern rises while reviewing the literature. All the talk about being other-centered and having people skills puts certain personality types at a disadvantage when it comes to Christian leadership. Can a task-oriented person lead people effectively? How about those that like systems and processes? Where do the people who think in terms of "groups" rather than "individuals" fit in? Can helping groups of people through effective systems and processes be the right role for some leaders who are less focused on people and more focuses on strategies? Is the value of being people-centric large enough to

109 Overstreet, *Unleader*, 89.
110 Along with character and integrity, self-awareness and self-discipline, and spiritual maturity. Timothy G. Dolan, Called to Lead," in *Organizational Leadership: Foundations & Practices for Christians,* ed. Jack Burns (Downers Grove: IVP Academic, 2014), 26-34.
111 Daniel Goleman, Richard E. Boyatzis, and Annie McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence* (Boston: Harvard Business School Press, 2002), 38-39.

encompass the personality types that aren't naturally drawn to people? This is an important idea to consider since many pastors are "people-centric" yet in order for organization to effectively mobilize High Capacity Volunteers a systems and processes skill set is equally (or more) important.

Clergy Create Culture

If the church is to fulfill its mission mandate it needs a firm understanding, critique and development of culture.[112] Culture is "largely made up of artifacts, language, rituals, ethics, institutions and narratives"[113] that shape our lives. The importance of culture cannot be overstated. Many can identify with Peter Drucker's recognition that "culture eats strategy for breakfast" and most have experienced it firsthand. Therefore, a missional culture is needed if God's people are to live as priests in their world. J.R. Woodward states, "Creating a missional culture helps the church live out her calling to be a sign of the kingdom...a foretaste of the kingdom...an instrument in the hands of God to bring more of heaven to earth in concrete ways."[114] He also points out the unique role leaders have in creating the culture.[115] If clergy are to be effective leaders, then they will prioritize understanding and creating a missional culture (rather than simply fighting culture).[116] And if pastors want their work to outlive them, then they must find a way to transfer that culture to the next generation. Shelley Trebesch states, "God calls organizations and communities into existence for a purpose. This purpose must be fulfilled. This story must be told. The mission, vision, faith assumptions and values must

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112 For instance, "We have said that culture is a key factor in organizational success and that the preoccupation of a leader should be creating and sustaining a vibrant culture." Kevin Ford and James Osterhaus, *The Secret Sauce: Creating a Winning Culture* (New York: Palmgrave Macmillan, 2015), 10.
113 Woodward, *Creating a Missional Culture,* 31.
114 Woodward, *Creating a Missional Culture*, 29.
115 Woodward, *Creating a Missional Culture*, 32.
116 Woodward, *Creating a Missional Culture*, 35, 61.

be passed on to the new generations. If that DNA is lost, the organization ceases to flourish."[117] There are many excellent values leaders can learn and some are listed in Woodward's work.[118] Shelley Trebesch also lists some culture creating goals for this new generation of leaders that include authentic engagement, an invitation to participate, empowerment, and the ability to correct life-squelching beliefs, attitudes and actions.[119] Not surprisingly, the culture that will be created protects community and presses the mission forward.

If the laity are to be released into ministry and entrusted with leadership, then churches need a culture that celebrates equipping. For equipping to flow naturally a culture of trust is needed. Trust plays a pivotal role in Christian leadership. It can be difficult for leaders to trust others for a whole variety of reasons. Perhaps leaders know they can do it better or maybe they want the accolades for ourselves. It is time for leaders to share it with others.

If a church has a culture of trust, then effective equipping becomes possible. No doubt trust is rooted in character and being people-centric, but a trusting culture goes beyond that. Andy Crouch states:

> Like earthquakes, revolutions are much better at destroying than building. There is an important asymmetry here, whose roots go all the way down to the laws of physics: It is possible to change things quickly for the worse. It only took two hours after the collision between a 767 and the South Tower of the World Trade Center to destroy it. But no one can build the World Trade Center in two hours. The only thing you can do with Rome in a day is burn it.[120]

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117 Shelley Trebesch, *Made to Flourish: Beyond Quick Fixes to a Thriving Organization* (Downers Grove: IVP, 2015), 28.

118 Woodward, *Creating a Missional Culture*, 75-76.

119 Trebesch, *Made to Flourish*, 106-107.

120 Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove.: IVP Books, 2008), 58.

Sometimes, trust feels like that-- remarkably fragile and easily destroyed, yet it profoundly shapes the health and effectiveness of a church. Bill Robinson encourages clergy to build trust by trusting ourselves to others first:

> 'Dwelling among' does not mean forfeiting our responsibilities. Rather, it exposes us to perspectives that enable us to fulfill our duties more effectively. When we position ourselves among those we lead, we get better information and make better decisions. We also build trust for those lonely, less popular moves we need to make. People hold more confidence in a leader's ability to anticipate the implications of an action if the leader is close to the people affected. As a rule, honesty and trust will rise with proximity.[121]

Andy Crouch observes that if a system doesn't have a trusting culture the only way to change that culture is to offer something better.[122] Building a culture of trust will encompass all that has been previously discussed and more. John Vick states leaders should also resist micromanagement:

> A study by Barnes and Sharpe examined the effectiveness of traditional volunteer management structures. Their findings concluded that 'overly formalizing and controlling the volunteer experience reduces pathways for engagement and opportunities for volunteers to flourish in their work." In our present social-networked society, informality and flexibility has become as attractive approach in recruiting and retaining volunteers.[123]

Leaders may want things a certain way or might know they can do it better. So, they scrutinize and provide detailed feedback or simply do it themselves - all of which damage trust. Daniel Pink names *autonomy* as a central part of his motivational theory. Quoting CEO Jess Gunther, Pink explains: "'More companies will migrate to this as more business owners my age come up. My dad's generation views human beings as human resources. They're the two-by-fours you need to build your house .... For me, it's a

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121 Robinson, *Incarnate Leadership,* 36.
122 "The only way to change culture is to create more of it. . . . If culture is to change, it will be because some new tangible thing is presented to a wide enough public that it begins to reshape their world." Crouch, *Culture Making*, 67.
123 Vick, "Servant Leadership, Volunteer Administration, and the Local Church," 20.

partnership between me and the employees. They're not resources. They're partners.'"[124]

This sounds like another way of describing trust. All of the examples like this talk about responsibilities, goals and progress but without the heavy handedness that many companies (and churches) employ to get people to do what they want them to. Creating church cultures of autonomous, self-generating followers of Christ may be the engine of the coming missional revolution.

At the heart of Christian leadership is the encouragement to equip others.[125] Many extol the virtue of transferring leadership which is closely related to team leadership.[126] Robert Clinton explains that after the soul work and character development, "the potential leader moves into ministry. He has tasted of God's goodness and must pass it on to others. God takes time and a variety of experiences to move a potential leader through the transition from receiving to giving."[127] He explains that, "A leader ought to have a developmental mindset, for God is a God who develops people. Leaders ought to be developing emerging leaders from those they minister to."[128] And he goes on to say, "A major function of all leadership is that of the selection of rising leadership. Leaders must continually be aware of God's processing of younger leaders and work with that process."[129] The reproduction of leaders[130] is the Jesus model of world evangelization and

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124 Pink, *Drive*, 85.
125 Ephesians 4:11-13.
126 "Many leaders in the Church today do not appreciate the truth and importance of team ministry. ... Unfortunately, many leaders have never cooperated with others in a team effort. For many years, the church has been dominated by 'one-man-bands,' that is, one person carrying all the responsibility and doing all of the work himself. God never intended for one man to carry all the of the pressure or responsibility...." Damazio, *The Making of a Leader*, 279.
127 Clinton, *The Making of a Leader,* 66.
128 Clinton, *The Making of a Leader*, 172.
129 Clinton, *The Making of a Leader*, 178.
130 Damazio, *The Making of a Leader*, 13.

allows the church to accomplish far more than any small group of talented leaders could ever hope to do on their own.

Unfortunately, many Christian leaders refuse to equip others. The reasons are no doubt manifold, but John Maxwell believes it is rooted in insecurity. "Show me an insecure leader, and I'll show you someone who cannot genuinely celebrate his people's victories. He might even prevent them from realizing any victories. Or he might take credit personally for the best work of his team."[131] No doubt insecurity plays a part. This dovetails with Jane Overstreet's focus on fear when discussing the role that power plays in the refusal to let young leaders emerge. She asks the penetrating question, "How could it be that older Christian leaders would intentionally seek to destroy younger leaders because they feared they would take their jobs?"[132] Bill Robinson sees an insidious motivation behind this as well making leaders hungry for all the accolades. "Hoarding credit weakens the foundation of our leadership. It is demoralizing to those who work at our sides. Giving credit empowers others. Sacrificing credit empowers us. It purifies our motives and it liberates us to work not for ourselves, but for the mission, for those who execute the mission, and for those who benefit from the mission."[133]

Clergy as "Head" to the "Body"

Another key element of culture is the head-body emphasis in the Bible. The Body of Christ imagery in Scripture has long been a powerful metaphor for the relationship of Christ and the church:

> The church then is not only God's redeemed people, but they are that human agency by which Jesus extends his own ministry into the world. *The church carries out the work that Jesus started and it does it in a way that is consistent with who Jesus was and how he went about his own ministry.* And here we come to the great New Testament doctrine of the Body of Christ. ... Jesus himself is

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131 Maxwell, *The 21 Indispensable Qualities of a Leader*, 122.
132 Overstreet, *Unleader*, 33.
133 Robinson, *Incarnate Leadership,* 114.

thus indelibly imprinted upon the whole people of God. Jesus fleshed out what God is like; now it is our responsibility to flesh out what Jesus is like. We must try dodging the very concrete implications of the imagery; we do not merely represent Jesus-in some real way we are meant to actually *embody/incarnate* him.[134]

There is a powerful sense of Christ being in Christians and leading them through a mystical interconnectedness. Christians find power and comfort in the "body" being connected to the "Head."[135] Of course, there is another connection to be made. The human leader of a congregation functions as a surrogate "head" not unlike their designation as "undershepherds." This means clergy are in some ways representing the incarnate Christ to congregations in the same way they are incarnating Christ to their neighbors. This interconnectedness of the body metaphor encourages the development of volunteers and leaders in local churches. Not everyone is a foot, not everyone is an eye, but somehow, together all are the one body:

> All things are related, relationships, quantum physics-therefore, we create the systems by trying to get others involved in ministry "What is true in the world of physics has counterparts in the world of biology. Neurosurgeon Frank Vertosick Jr. argues in his book *The Genius Within* that most living things operate according to the same general model-a network. Examples of living networks are ant colonies, immune systems, and brains. The genius of life, therefore, is that life is built of small, discrete things that are connected and interactive. Everything is connected to everything else. All parts are dependent on one another and mutually affect each other. If the environment in which we all live is relational, certainly evidence abounds that same holds true for the human side of things. 'All the 'createds,' theologian Larry Rasmussen states, 'are 'relateds.'[136]

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134 Alan Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ* (Columbia: 100M, 2017), 80.

135 Alan Hirsch, *5Q*, 73. "This is no reductionist, privatized, "Jesus-in-my-heart" type piety; here we are given a vision of the universal and cosmic significance of Jesus. Jesus is here worshipped as the organizing principle of the entire cosmos! He is also at the same time Head of his Body, the church. He so impresses himself on his Body that it is impossible to separate the two. The Jesus who rules the universe is Lord of the church. The church is not a mere historical effect of Christ; she is his 'fullness' and his 'Body.' Therefore, to encounter Christ the Head, one will need also to encounter the Body of Christ-for they are indivisible."

136 Peter L. Steinke, *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What* (Latham: Rowman & Littlefield, 2006), 23.

The collaborative and interdependent nature of the body is an important concept to wrestle with for individualistic Americans. "A functioning body, whether literally or metaphorically, needs to respect, honor and nurture all its members. And it needs to give what it can and receive what it must from each other member."[137]

The importance of the pastor's role takes on added nuance when run through Edwin Friedman's ideas related to the importance of leadership in all people systems. "So, too, the connection between a 'head' and its body in any family or institution is not necessarily a function of proximity. The functioning of a 'head' can systematically influence all parts of a body simultaneously and totally bypass linear, 'head-bone-connected-to-the-neck-bone' thinking."[138] In this thinking, the "presence" of the "head" is all important. Peter Steinke drives this further into the world of local church pastoring:

> Leaders are essential to the ultimate well-being of the congregation: Like healthy people systems promote their health through 'responsible and enlightened behavior.' The people who are most in position to enhance the health of a system are precisely those who have been empowered to be responsible, namely the leaders. They are the chief stewards, they are the people who are willing to be accountable for the welfare of the system. They set the tone, invite collaboration, make decisions, map a direction, establish boundaries, encourage self-expression, restrain what threatens the integrity of the whole, and keep the systems direction aligned with purposes.[139]

The challenge this presents goes beyond the obvious need for pastors to bear the weight of leading well in local churches. If clergy are going to release leaders into the volunteer efforts of local churches they need to communicate the importance of lay leadership.

An interesting overlap with systems theory and the Body of Christ discussion involves Hirsh explaining his belief that the necessary APEST (Apostolic, Prophetic,

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137 Ryan T. Hartwig and Warren Bird, *Teams that Thrive: Five Disciplines of Collaborative Church Leadership* (Downers Grove: IVP, 2015), 45.

138 Edwin Friedman, *A Failure of Nerve: Leadership in the Age of a Quick Fix* (New York: Church Publishing, 2017), 18.

139 Steinke, *Congregational Leadership in Anxious Times*, xiii.

Evangelist, Shepherd, Teacher) balance has been violated by an over functioning of ST (Shepherd, Teacher) gifts:

> And herein, my friends, lies the rub: the historical reduction of ministry down from the fivefold ministry of the NT to that of Christendom's twofold function of shepherding and teaching has bequeathed a fatal and degenerative dis-ease into the Body of Christ. The genetic codes have been corrupted. The result is that almost all churches in the West only operate with two of the fivefold functions of Jesus! No wonder we are frustrated, broken, and alienated from each other! We have an autoimmune disease ... we are a body divided against ourselves. The net result is long-term dysfunctionality and self-alienation (autoimmunity) that has led to systemic breakdown ... a diseased body.[140]

Rick Warren said something similar years ago with his belief that a healthy organism ought to be a balance of the "5 Purposes" of worship, connection, growth, service and outreach. It also fits with theories of family systems. When parts of the body over function we leave the other parts of the body undeveloped or disconnected from the whole.

The Strength of the Leader

Clergy determined to equip High Capacity Volunteers would benefit from a healthy balance between humility and confidence. In Mission Drift, the authors remind us that if we believe "It can't happen to me" or haven't developed "Humbition" (humility + ambition) we are most at risk of moral failure. Beyond keeping us from sin, humility has the added benefit of sharpening our leadership capacity:

> Think about it-a curious person assumes there is more to learn and discover, is humble, doesn't let fear or pride or other feelings inhibit them, and has the appreciation for new and beautiful things. If we work to be loving and have a sense of curious awe, it's likely that emotional health will follow. If love and curiosity are absent, then we're likely self-focused and emotionally unable to connect with others well.[141]

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140 Hirsch, *5Q*, 13.
141 Terry Linhart, *The Self-Aware Leader: Discovering Your Blind Spots to Reach Your Ministry Potential* (Downers Grove: IVP, 2017), 112.

Humility is the gateway to curiosity and love. This sounds quite like the kind of leaders

Peter Steinke and, to a lesser extent, Edwin Friedman describe. To a lesser extent because

humility doesn't seem to be a primary value for Friedman. Much of his book drips with a

sort of low-grade, detached arrogance. It almost seems like Ford and Tucker feel a bit of

this tension when describing the humility required to accommodate one's leadership

speed to those who are resisting an initiative:

> Ask for the input. Be open to input. Then be open to modifying what you are doing based on some experience this community has. ... In our work, we evaluate where our clients are in the process of change and offer counsel and advice that matches their speed. If a client is still coming to grips with change we don't offer a proposal for wholesale transformation. ... Part of leadership may mean offering only small steps, or simply raising the right questions. We want to be clear here. Leading change at a tolerable rate does not involve appeasement or a failure of nerve.[142]

It is unlikely Freidman would agree. This could be interpreted as letting the anxious

participants in a system hijack a family or organization. The tension may reveal a delicate

balance that leaders must strike. Somehow there must be confident pressing forward and

patient humility that leaders will develop that is not "A Failure of Nerve" and doesn't end

in the ditch of pride. The self-reflection necessary for this balance will take time and

cannot be rushed. Transferring these values to future High-Capacity Volunteers is of the

utmost importance for pastors if churches are to remain non-anxious.

Because of the conflicting values and sense of loss that comes with adaptive

changes we need stout leadership. "The first job of a leader,' Max DePree wrote, 'is to

define reality.' When you are leading from the Transforming Option you will find that it

is essential to say it like it is when you speak of your group's challenges and

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142 Kevin Ford and Ken Tucker, *The Leadership Triangle: The Three Options That Will Make You a Stronger Leader* (New York: Morgan James Publishing, 2013), 158.

opportunities."[143] Friedman would be encouraged by this strength of nerve. Steinke

reminds us that adaptive challenges actually *create* the resistance. "'Adaptive change

stimulates resistance,' note Heifetz and Linsky, 'because it challenges people's habits,

beliefs, and values.' ... Congregations will put up a struggle against taking new action,

but also will struggle against believing embarrassing news, upsetting messages, and

shocking reports."[144] This means leaders must develop the strength needed to lead *each*

and every adaptive challenge. Significant conflict is an inevitable reality of leading in

anxious times. Every church leader knows the fierceness of conflict that has arisen in

their congregation, often in circumstances that seemed unlikely to catalyze the significant

emotional energy. Church leaders often wonder, "Why?" Steinke offers a sobering word

study, "The Indo-European word *lieth*, for leader, means 'to go forth, to die.' In the

Dutch language, one of the words for leader might be translated 'martyr'-one who

suffers. Is it foolish to ask, 'How can I lead and stay alive'? Perhaps not."[145] This would

be funny if it weren't so painfully true. One of the sources of the tension arises from the

mixed values that congregations bring to the table. They want leaders who lead and

understand the times, but they want quick paths out of the pain. Yet, rarely, do adaptive

challenges offer quick solutions. A leader who recognizes this and refuses the quick fix

will not always be admired or appreciated:

> Under pressure, people demand answers and assurances. Their expectation is that
> leaders will bring stability, provide safety, and offer quick solutions. Alongside
> these expectations, people believe that leaders will do all this with a minimum
> disruption and no surprises. If not, resistance is inevitable. You, the leader, will be
> rebuked. You will be accused of exaggerating the situation. You will be rejected
> for a myriad of reasons-for being a bully, a softie, political, power hungry, blind
> and obtuse, dysfunctional. For sure, someone will ask for disciplinary measures or
> a vote of confidence. Resistance, leaders must remember, is part of the leadership

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143 Ford and Tucker, *The Leadership Triangle*, 151.
144 Steinke, *Congregational Leadership in Anxious Times*, 130.
145 Steinke, *Congregational Leadership in Anxious Times*, 121.

process. Too many leaders retreat or capitulate when resistance becomes loud, rude, and messy, because the unspoken rule is 'so as not to upset anyone.' Leaders become pleasers. Harvard professor of government Ronald Heifetz states, 'Followers want comfort, stability, and solutions from their leaders, but that's babysitting. Real leaders ask hard questions and knock people out of their comfort zones. Then they manage the resulting distress.'[146]

It is essential at times like this for leaders to stay above the fray. Yes, clergy need to press into the conflict. Yes, clergy need to move toward the conflict. Yes, clergy need to embrace the pain, not run from it. But clergy have to do it while staying in the "blue zone"[147] and refusing to take the bait. Going back to humility for a moment, clergy may find more depth of soul that allows us to avoid reacting to the conflict:

> Perhaps it's best if we adopt a disposition of curiosity toward the ups and downs and twists and turns of our life. Rather than seeking a lazy-river experience, perhaps we need to take a step toward real life and its wavy nature. Life and all of its trappings are opportunities for us to draw closer and deeper in love with Christ, to develop a love for God and others, and to see the Holy Spirit work in our lives as he helps us mature. In many cases it's not *that* we're experiencing the tides of emotions, but *what* we're doing in response.[148]

The Non-Anxious Leader

Since adaptive challenges are inevitable and they always generate resistance, leaders are certain to live in anxious systems and mobilizing HCV will trigger anxiety for some. Friedman tells us that the single most important thing needed for anxious systems is the non-anxious presence:

> If the leader did not have to be in direct contact with every member in order to influence them, then it should follow that if a leader could learn to be a well-differentiated presence, by the very nature of his or her being he or she could promote differentiation and support creative imagination throughout the system. ... This would be the case not by focusing on techniques for moving others, but by focusing on the nature of his or her own being and presence.[149]

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146 Steinke, *Congregational Leadership in Anxious Times*, 121.

147 Ford and Tucker, *The Leadership Triangle*, 174. A helpful discussion of the 3D approach to staying in the Blue Zone--Dialogue, Discussion and Decision.

148 Linhart, *The Self-Aware Leader*, 121.

149 Friedman, *A Failure of Nerve,* 20.

For leaders of larger churches this is an important idea. Rarely can clergy have access to all of the volunteers much less the whole congregation. Somehow a leader's "presence" is experienced throughout the organization. It seems difficult to believe that a person many levels removed can influence in this way, but one can always draw a line through the various levels of leadership to show the direct route the "anxiety" may travel. Steinke applies this directly to congregations by referring to a fascinating study about troops that were given different details of the identical march and how much it affected their attitudes:

> If groups can be affected by marching orders-clear or confused-congregations can be equally influenced by the steady and calm presence of their leadership. The leader's self-command can stabilize the whole system, despite the pervasive anxiety that exists in and infiltrates the community. In practice, the non-anxious presence of congregational leaders has a positive effect. It leads to less friction, more imagination, and healthier functioning. A person's presence as a leader is incredibly valuable to the welfare of the congregation. How a person handles his anxiety, the anxiety focused on him by others, and the anxiety seeping into the system is vital to the welfare of the congregation. Leadership, often thought to be about action, is more about interaction-that is, regulation of a person's reactivity when relating to others.[150]

If the leader's anxiety or non-anxious presence is felt throughout an organization this would seem to be an essential area of self-reflection for the key leaders of a church. How might we grow in the ability to manage anxiety? The *Self-Aware Leader* gives a simple "test" to help clergy think through our contribution to the calm or anxiety of our system:

> I want you to pay attention to how you *react*, including those deep-down internal reactions that no one else sees. When I coach leaders about their personal development, I tell them to take an imaginary reaction selfie whenever they react to something. Anytime we have a reaction, even those unseen by others, imagine we catch it on camera and store it for later reflection. Reactions are raw; they're in-the-moment responses that flow unfiltered from deep within our being.[151]

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150 Steinke, *Congregational Leadership in Anxious Times*, 34.
151 Linhart, *The Self-Aware Leader*, 44-46.

Reaction is the key idea. What are the more visceral and raw emotions that drive clergy? And why? Reactions expose insecurities, reveal ego issues (or lack of humility) and point to values and hopes. In an effort to increase self-reflection clergy may want to invite others into the evaluation of their reactions.[152] Many congregations are experiencing declining numbers, fewer volunteers, tighter budgets, governmental intrusions, and social decay to name just a few stressors. It isn't enough to deal with other people's anxiety; a leader must deal with his or her response to others and his or her own anxiety-not projecting it onto those they lead:

> At the core of the theory are two variables-the degree of anxiety and the capacity to differentiate. With anxiety intensifying and penetrating more areas of our lives, even in the church, leaders today cannot be as anxious as the people they serve. To lead means to have some command of our own anxiety and some capacity not to let other people's anxiety contaminate us; this is, not to allow their anxiety to affect our thinking, actions, and decisions.[153]

The pathway toward "differentiation" (the term describing the non-anxious leader) is a delicate balance between being unaffected by the anxiety of the people while not withdrawing from them. "Differentiation is a process that takes place in relationships. It is about balancing two life forces--individuality and togetherness--when interacting with others. As a leader, you will discover that you will always be dealing with the differentiation process and its delicate balance."[154] No small challenge but fully in line with biblical principles. Interestingly, it is well documented that upcoming generations are startlingly anxious:

> A recent study showed that 13- to 17- year-olds are more likely to feel 'extreme stress' than adults. Even more alarming is that the adults closest to young people are often blind to their heightened stress levels. Approximately 20 percent of

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152 Linhart, *The Self-Aware Leader*, 45. "If you are willing to learn more, you can ask others around you what they notice about your reactions. We all watch each other, but we don't usually say anything about what we notice. If we give each other permission to share, we might learn a lot."

153 Steinke, *Congregational Leadership in Anxious Times*, xii.

154 Steinke, *Congregational Leadership in Anxious Times*, 19.

teenagers confess that they worry 'a great deal' about current and future life events. But only 8 percent of the parents of these same teenagers report that their child is experiencing a great deal of stress.[155]

This means, once again, that non-anxious leadership skills need to be transferred. Friedman would echo a similar sentiment and add that many child-centric families have very high anxiety so the parents can offer little calming presence and courage to their kids. How much more important does this make the role of the non-anxious pastor? How important to transfer this "presence" to the High Capacity Volunteers who are the church's frontline in working with this fragile demographic?

The Courageous Leader

There is little confusion about why people avoid pain. It hurts! Why would people *not* avoid it at all costs? The non-anxious leader is able to embrace the conflict, uncertainty and pain of anxious systems and not reflect it back into the system. This is a crucial skill for church leaders to develop. "As a transformational leader, you will face conflict. We know this. You will face a LOT of conflict, as a matter of fact--that is simply the nature of transformational change. What will separate you from other managers of leaders is one thing: what you DO with the conflict!"[156] Not necessarily good news for those leaders who are people pleasers. Yet, all leaders must wrestle with this reality. Though Friedman applies his analysis of anxious systems directly to the national scene, his observations seem at least as applicable to many congregations:

> My thesis here is that the climate of contemporary America has become so chronically anxious that our society has gone into an emotional regression, despite the plethora of self-help literature and the many well-intentioned human rights movements, is characterized principally by a devaluing and denigration of the well-differentiated self. It has lowered people's pain thresholds, with the result that comfort is valued over the reward of facing challenge, symptoms come in fads, and cures go in and out of style like clothing fashions. Perhaps most

155 Kara Powell, Jake Mulder, and Brad Griffin, *Growing Young: Six Essential Strategies to Help Young People Discover and Love Your Church* (Grand Rapids: Baker Books, 2016), 100.
156 Ford and Tucker, *The Leadership Triangle*, 166.

important, however, is this: in contrast to the Renaissance spirit of adventure that was excited by encounter with novelty, American civilization's emotional regression has perverted the *elan* of risk-taking discovery and pioneering that originally led to the foundations of our nation. As a result, its fundamental character has instead been shaped into an illusive and often compulsive search for safety and certainty. This is occurring equally in parenting, medicine, and management. The anxiety is so deep within the emotional processes of our nation that it is almost as though a neurosis has become nationalized.[157]

Almost all pastors know this through experience. Churches often do not reward self-differentiated leaders. Churches can no longer tolerate pain. Many families melt down at the first sign of significant challenge or problems with their kids or marital struggles. Tolerance for pain evaporated (at least in the West). If Freidman is right, this helps explain why churches are so risk averse. Why is there so little church planting and so few missional experiments? Why is there resistance to releasing new leaders into ministry and so little giving of the keys of leadership to the next generation? Is it due to little stomach for failure? Neurosis wins the day. This aversion to pain short-circuits the leader's ability to lead well and to fulfill the Great Commission:

> In short, the biggest barrier leaders face in achieving success is their innate aversion to pain. We do the easy work first, ignoring the underlying and most complex challenges because we know it will hurt. ... Mission True leaders know painful decision must be made. ... The path to leading a Mission True organization is paved with hard decisions. The sooner leaders make those hard decisions, the higher the likelihood they will succeed and the less pain the organization will experience in the long haul. ... But let there be no illusion: Just because leaders make decisions to return an organization to its founding principles does not mean they will be immune from pain. Mission True organizations often encounter pain *because of* their clarity about their mission.[158]

It is important for leaders to begin seeing (and really embracing) the redemptive power of pain. Rarely does anything good happen in the souls of individual Christians without pain. Why should clergy expect anything different for churches? Ford and

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157 Friedman, *A Failure of Nerve*, 59.

158 Peter Greer and Chris Horst, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities and Churches* (Grand Rapids: Baker Publishing, 2015), 53.

Tucker apply this to the local churches: "The church has been far too fearful of conflict. Congregational leaders need to come to a new position, one that regards conflict as inevitable, possibly essential. Conflict is a part of living. Too often, however, we react in a primitive way that merely results in a 'we versus they' scenario."[159]

Another way church leaders can view conflict and pain is to go back to the above thoughts on self-reflection and humility. Imagine the shift that could be made to move leaders toward a less anxious presence if we viewed pain itself as our ally:

> This is one of the most basic, yet counterintuitive principles of leading through conflict. When you encounter pushback it is easy to lash back or try to overpower the opposition. It is equally tempting to ignore the opposition or try to get around it. You don't like the pushback because it represents the blocking of a goal that you hold dearly. But it can be your best friend. ...pushback allows you a chance to step back, breathe deeply and consider alternative courses of action. Pushback also helps you because it exposes conflicting values, one of the most important parts of the Transformational Option. Transformational leadership is all about clarity around values and one of the best parts of conflict is that, managed correctly, you can see where various sets of values are not in sync.[160]

Instead of anticipating and then fleeing from conflict, clergy can turn it to their benefit. Pushback and pain give them the pause needed to wait and to listen. This could be a simple and powerful reframing of everyday anxiety.

An inconsistency seems to exist, or at least a point of tension, between some of the ideas developed above. Some authors are quick to distinguish "role" "identity." Years ago, I remember a psychologist at church talking about pro-football players he worked with who had no identity outside of their success on the field. He explained how this "psychological fusion" left many washed up athletes in the pit of despair. Christians understand that their value and worth are rooted in our identity in Christ and that "being" is more important than "doing." Ford and Tucker state it thus:

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159 Steinke, *Congregational Leadership in Anxious Times*, 99.
160 Ford and Tucker, *The Leadership Triangle*, 172.

> Your roles-as 'manager' or 'boss' or 'guy trying to change everything around here' are very separate from your self-who you are as 'dad,' 'man,' 'woman,' 'spouse,' 'football fan.' In a conflict situation you will feel attacked. In those moments, remember that it is your role-something separate from your self-being called into question. Your self is intact. When you respond to your role being questioned as if your self is being called into question, you are in danger of falling into the Red Zone. But when you remind yourself that it is not about you, but rather about your role, you can lead with strength from the Blue Zone.[161]

Agreed...sort of. What if the critics are pointing out valid sin issues and leadership missteps? Where does humility kick in and allow us to admit mistakes? When does self-reflection recognize legitimate problems that need to be addressed? What if the "critic" is actually seeing something the clergy aren't and can give them insightful, though painful, feedback? What if the "real you" needs to be corrected? It would seem the Christian leader needs to hear this and accept it with humility while still being able to push forward in the face of adversity. This seems more nuanced than what Ford and Tucker are suggesting. Can clergy stay in the "blue zone" while being criticized with insight and legitimacy? The same observation about the frailty of congregations can be applied to leaders:

> If the leader adapts his functioning to the weakest members, he enables their dependency, encourages their happy ignorances from bad news or upsetting changes is to admit that the system is weak and fragile, too brittle to be challenged. The congregation's threshold for pain is low and its opportunity for changing is negligible. But distress is not always an obstacle to learning. Pain can be a teacher. Real learning begins when the threat of pain emerges. ... If the leader does not have some degree of toleration of pain, it's doubtful that others will be able to tolerate pain and use it for growth.[162]

Standing up and "keeping on" in the face of pain, uncertainty and conflict calls for courage in local church leadership. Self-awareness allows clergy to see the conflict and

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161 Ford and Tucker, *The Leadership Triangle*, 177.
162 Steinke, *Congregational Leadership in Anxious Times*, 77.

anxiety in the community, examine their own reactions, and not respond in kind. This is

courageous leadership:

> The influencing potential of the non-anxious presence in not to be confused with being 'cool' or being 'nice.' Nor is it to be construed as denying anxiety in ourselves, as if unaffected by events. The non-anxious presence involves engagement, being there and taking the heat if need be, witnessing the pain, and yet not fighting fire with fire. The non-anxious presence means we are aware of our own anxiety and the anxiety of others, but we will not let either determine our actions. Obviously this means we have some capacity to tolerate pain both in ourselves and in others.[163]

The challenges leaders face are not getting easier. This isn't simply the tension of a

temporary political or cultural system that will swing back "our" way in the next decade

or two. These are seismic cultural shifts that will never return to pre-Christian or

Christendom days. Cultural observers note that these days are radically different from

even the recent past:

> We live in a century that is rightly characterized as VUCA: volatile, uncertain, complex, and ambiguous. This radically changed and changing context demands a corresponding change in imagination and competencies in the church. The problem is that the reductionist formulations of church and organization that we have inherited are derived from, and are inseparably indexed to, another significantly different and less challenging context than that of the twenty-first century. After 1700 years of entrenched European formulations of church, we have to acknowledge that much of it simply no longer works; the maps don't fit the territories, and more importantly it does not fully square with the New Testament.[164]

This makes the skill of adaptive leadership and the non-anxious presence vital in the new

landscape.

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[163] Steinke, *Congregational Leadership in Anxious Times*, 37.
[164] Hirsch, *5Q*, xxiv.

Clergy Skills Needed to Equip Volunteer Leaders

Adaptive Leadership Skills

The complexity of ministry in a fast-changing and uncertain environment calls for better leadership tools. The "Adaptive Leadership" conversation proposes to be that better tool. What many of the authors encourage is a shift to adaptive leadership principles. At first, adaptive leadership may seem like a new management technique not unlike "management by walking around" or Six Sigma. However, it really is more than that.

Essentially, there are two types of problems: Technical and Adaptive. Technical are easy to diagnose and can be solved by applying expert knowledge. Adaptive challenges recognize circumstances that were always there but treating them differently than our default settings might encourage. Heifetz explains: "Unlike known or routine problem solving for which past ways of thinking, relating, and operating are sufficient for achieving good outcomes, adaptive work demands three very tough, human tasks: figuring out what to conserve from past practices, figuring out what to discard from past practices, and inventing new ways that build from the best of the past."[165] This process is summarized as "diagnosing" and requires a great deal of insight and hard work. Adaptive challenges will require some sort of value change and involve a sense of loss. In *The Leadership Triangle*, the authors propose three types of challenges leaders face: 1) Tactical, 2) Strategic, and 3) Transformational. It seems as if the first two (Tactical and Strategic) fall into Heifetz' "Technical" category and their "Transformational" challenge is equivalent to "Adaptive." Ford and Tucker state that, "The art of leadership is in

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165 Ronald Heifetz, Alexander Grashow and Marty Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World* (Boston: Harvard Business Press, 2009) loc 1266, Kindle.

knowing what sort of problem leaders are facing and what leadership option is required to tackle it. Each problem requires a different set of skills, language, questions, and styles of interaction"[166] and "Your first job as a leader is to diagnose what sort of problem you are being faced with. Is this an issue for an expert that involves a transparent fix (Tactical)? Is it an issue that involves factors outside of the organization and requires change in leadership (Strategic)? Or is it a deeper, systemic challenge relating to competing values and beliefs (Transformational)?"[167] Along with Heifetz, Ford and Tucker recognize that each person has a default inclination to pick technical solutions, but they go further and offer some percentages suggestive of their experience. "Every leader has a default response to a problem. In our experience, 90 percent of leaders default to a Tactical Option. Ten percent default to a Strategic Option. Virtually no one defaults to a Transformational Option. And this is why we are so often stuck."[168] With such an overwhelming percent of us defaulting to what is considered the worst possible solution for an adaptive challenge it is incredibly important for leaders to practice adaptive leadership.

In a changing, uncertain environment that does not yield to quick fixes, adaptive leadership skills become increasingly important. It is always tempting for leaders to look for "tweaks" to solve their problems while failing to recognize that the collapse of Christendom will not be addressed with a few technical fixes. "The most common leadership failure stems from trying to apply technical solutions to adaptive challenges. Authorities make this mistake because they misinterpret or simplify the problem, fail to see how the organizational landscape has changed, or prefer a 'solution' that will avoid

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166 Ford and Tucker, *The Leadership Triangle*, 23.
167 Ford and Tucker, *The Leadership Triangle*, 31.
168 Ford and Tucker, *The Leadership Triangle*, 31.

disruption or distress in the organization."[169] This rapidly changing and destabilizing

reality requires our leaders to develop more hardy skills. Tod Bolsinger comments:

> Adaptive Leadership, again, is about leading the learning process of a group who must develop new beliefs, habits or values, or shift their current ones in order to find new solutions that are consistent with their purpose for being. ... When in uncharted territory, this adaptive process leadership (as opposed to directional leadership) counteracts the quick-fix mentality that is so natural and offers a structure for learning new interventions or experiments.[170]

Hirsch explains: "Adaptive leadership, on the other hand, is displayed by the type of

leader who develops a learning organization and manages to help the organization

transition into different forms of expression where agility, responsiveness, innovation,

and entrepreneurship are needed."[171] This points to the need for even more sophisticated

leadership for local churches in the new era. This can be intimidating for people who do

not see themselves as "strong leaders" or "visionaries" and the like. However, the

opposite may be true. Hirsch points out that adaptive catalytic leadership has little to do

with personality or charisma or style. "Rather, they suggest that the adaptive leader works

with an organization's latent appetites, which are already present in the organization but

await articulation. The leader senses the dormant energy and then catalyzes it...."[172] This

is great news for leaders who might be nervous that if they lacked the skills necessary

under Christendom, how will they lead in this new, more fluid environment. These skills

require discernment and practice to be learned. Kevin Ford goes on to encourage adaptive

leaders to, "Raise the temperature. Expose competing values. Encourage conflict. We do

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169 Heifetz, Grashow and Linsky, *The Practice of Adaptive Leadership,* loc 1306.
170 Tod E. Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove: IVP, 2015), 111.
171 Hirsch, *The Forgotten Ways,* 255.
172 Hirsch, *The Forgotten Ways,* 164.

not know if there is a more important leadership lesson than this one. The work of the leader is not to squelch but rather to spotlight competing values . . . ."[173]

Part of the adaptive challenge that the church faces on the road to recover the heart of mission is the priest/laity distinction mentioned above that was inherited from Christendom. Big fish in a little pond mentality has infected all branches of Christianity (not just sacerdotal, high-churches but even small pastor driven Pentecostal churches or oversized personality-driven mega churches). Once again, good news is found in the steady decline of Christendom. This helps force a new creation to rise from the ashes. Newbigin, discussing the clergy/laity distinction, explains:

> But when this is taken to be the whole truth, then we must point to other parts of the New Testament which stress the responsibilities of the whole body as a royal priesthood, as the body of Christ in which every member has its proper function. The root of the error lies in the failure to keep in view throughout the whole salvation of which the Church is the sign and first-fruit and instrument. If this is done, the Church will be delivered from the tendency to turn in upon itself and will always be turned outwards to the world. It will know itself to be wholly committed in every part to the task of witness to the world in word and in service. It will understand that participation in Christ means participation in His mission to the world. . .[174]

Whether it is APEST leadership or distributive leadership or any other name, clergy need to release the laity into the new missional landscape. Modeling and training them in facing adaptive challenges will be an increasingly important part of the legacy.

This is not to say that all Christians are equally leaders in God's church. That would fail to recognize God's unique gifting of some as equippers and leaders and managers. As Akin points out, "Church leaders should be explicitly qualified. Not all Christians are qualified to serve as leaders or overseers in the church. ...characteristics are laid down for under-shepherds or elders of the flock."[175] This may frustrate some APEST

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173 Ford and Osterhaus, *The Secret Sauce*, 160.
174 Newbigin, *The Household of God,* 146.
175 Akin, *A Theology for the,* loc 25928.

purists who seek a community with no hierarchy, but it is difficult to imagine how even an organism-minded church would function without some concrete leadership structures. It seems more appropriate to think in terms of a shared, polycentric approach to leadership such as described by J. R. Woodward. "...we must examine our very *approach* to leadership. For an individualistic approach to leadership often leads to an individualistic approach to discipleship, while a shared approach to leadership often leads to a communal approach to discipleship with an appreciation of the life-shaping power of culture."[176]

Organizational Skills and Human Resource Management

What about those leaders that simply don't know how to equip leaders for ministry? How many pastors would love to equip others but don't have a working understanding of what that might look like. Paul Garverick, while providing a helpful overview of organizational leadership in the local church, makes the observation, "…Organizational Leadership history is relevant from the perspective that leadership in any organization, including the local church, is affected by its leadership systems, paradigms, values, behaviors, and dispositions."[177] Complicating this are ideas like Rick Langer's that examine how leadership in a "Sea of Chaos" "is not reduced to the 'leadership' behavior of a leader or team of 'top' people. Leadership is conducted throughout the organization, through all agents."[178] This sounds great! How do churches foster it? Clergy can show people how to study the Bible and teach them to pray but what about the actual work of ministry? No doubt clergy help people make disciples, but churches today are buzzing with small business back-office challenges, staff and building

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176 Woodward, *Creating a Missional Culture*, 33.
177 Garverick, "How Volunteers Experience Ministry Satisfaction," 33.
178 Langer, *Organizational Leadership*, 140.

concerns, internet ministries that change every day, marketing, and insurances to name a

few. Can pastors effectively train for the multitude of ministries that modern churches

deploy? Without better managerial and leadership skills will pastors continue to be

crushed under the weight of lost opportunities and feelings of guilt and failure? Pastors

are rarely trained in volunteer management (recruitment, retention, motivation, etc.).

"The Urban Institute (2004) concludes half of nonprofits with volunteers have failed to

exploit an adequate amount of human resource management (HRM) practices, which

could help in the recruitment and retention of volunteers."[179] It is likely that this is even

less common in local churches. Golden continues with a helpful conversation regarding

the importance of HRM practices for the local church and the research that supports his

proposition. He mentions the importance of treating volunteers as valuable assets, writing

policies and job descriptions, creating systems and processes among other examples of

effective HRM practices.[180] Rodney Knechtel calls it "Strategic Intent" and states, "The

primary function of leadership is to produce change. The argument for the competency of

strategic intent is that effective leaders are distinguished by their desire to *act*

intentionally to produce change. Effective leaders act! They have a *bias for action.* It is

an unsettled *determination* to accomplish something worthy—something greater than

themselves."[181] John Vick summarizes some practical organizational skills:

> Boyd researched the core competencies required by volunteer administrators to
> effectively manage and lead volunteer driven organizations. Boyd's five major
> competencies:
> 1. Organizational leadership (planning skills, need assessment, communication
>   skills);
> 2. Systems Leadership (sharing leadership, build teams, effectively address
>   problems);
> 3. Organizational Culture (organizational philosophy, atmosphere of trust,
>   inspire);

179 Golden, "An Examination of the Volunteer Coordinator's Influence," 38.
180 Golden, "An Examination of the Volunteer Coordinator's Influence," 38-49.
181 Knechtel, "The Core Competencies of Leadership," 63.

4. Personal Skills (building relationships, solve problems, manage change);
5. Management Skills (recruiting, screening, training, evaluating).
   Reallocating resources, aligning the volunteer mission with that of the organization, and redefining the volunteer administrator position to focus only on the volunteer program will greatly enhance the volunteer administrator's ability to attain the required competencies.[182]

Vick also highlights the importance of volunteer administration which seeks to minimize deterrents and increasing the satisfaction of volunteers.[183]

Identifying and Recruiting Volunteer Leaders

Jason Golden, in a study focusing on volunteer coordinators within churches, reviews the importance this leadership role has over the other volunteers:

> Volunteer coordinators exert influence upon a volunteer's experience (Ellis, 1996a; Hager & Brudney, 2004a). This influence comes in the form of support, input, and organization controlled by the volunteer coordinator (Sheard, 1996). Volunteer coordinators who work on volunteer systems and processes and spend time working with volunteers (Ellis, 1996a), leverage the skills of the volunteers resulting in more volunteerism (Leonard et al. 2004) and satisfaction (Deci et al., 1989).[184]

This is significant in that most churches don't even consider the role of a volunteer coordinator. This role is similar in function to the idea of High Capacity Volunteers who can lead other volunteers. Large churches often field a volunteer coordinator, but smaller churches and church plants rarely think in these categories. Yet, since the church exists to fulfill the Great Commission (a massive task) then churches need all hands-on deck, fully equipped. Golden's study goes on to show that volunteers who have strong volunteer coordinators leading them report higher levels of satisfaction and a higher indication of intent to continue in ministry.[185]

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182 Vick, "Servant Leadership, Volunteer Administration, and the Local Church," 54.
183 Vick, "Servant Leadership, Volunteer Administration, and the Local Church," 48-49.
184 Golden, "An Examination of the Volunteer Coordinator's Influence," 114.
185 Golden, "An Examination of the Volunteer Coordinator's Influence," 104-107.

Further, Golden highlights one of the few direct references to High Capacity Volunteers, or in their description, volunteer leaders who lead other volunteers. "Fisher and Cole (1993) promote career ladders and supervision of other volunteers as a way to retain skilled volunteers. Stepputat (1996) says, 'Creating such leadership roles within the volunteer corps demonstrates that volunteer experience is valued and trusted …. Researchers suggest utilizing volunteers to recruit other volunteers (Blanchard, 2006; Hager & Brudney, 2011; Low et al., 2007).'"[186]

If leaders are convinced of this truth perhaps they will demand tools and seminars and classes that will equip them to equip. With the changing church and cultural landscape, equipping is becoming even more essential. Tod Bolsinger tells us, "For Christian leaders this means that ministry is not only the means to bring the gospel to the world, ministry together is how God makes a congregation into a corps that is ready to continually bring the gospel in new ways to a changing world."[187]

The principle is clear enough: The depth of soul and character are what really matter for Christian leaders. However, there are deep souled pastors who continue to watch their churches slide into irrelevance. How does one come to terms with the good men and women who can't seem to turn their churches around? According to Jane Overstreet, The Leadership Development Working Group (LDWG) survey of more than 1000 Christian leaders revealed the bottom of the list included skills such as people management, more oriented to task than people, and the ability to discern and develop the gifts of others.[188] It is understandable why these skills are ranked lower, but have they taken a backseat in most churches? She goes on to say, "When measuring performance,

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186 Golden, "An Examination of the Volunteer Coordinator's Influence," 43, 55.
187 Bolsinger, *Canoeing the Mountains*, 69.
188 Overstreet, *Unleader*, 9.

the only standard that truly matters to a follower of Jesus is what God thinks of our

leadership. That is it. That is all. Does our leadership bring God joy, or does it bring him

great sadness? That is all that matters."[189] True enough. But aren't there other biblical

principles to consider?[190] What are the tools offered to determine what God thinks of

church leadership? What if it breaks God's heart that leadership is undeveloped and

remains ineffective? What if God laments when gifted lay people sit underutilized

because the clergy can't (or won't) release them into to the mission? Many pastors simply

can't get it done. Better is Christopher Beeley's balanced perspective that:

> We are faced with a paradox: God is the source of all our ministry, and yet there is much that we must do in order to be true mountains through which God's light will shine. ... Any preacher who believes the Holy Spirit will speak through him without any labor on his part is only making excuses for his laziness or fear, or else he has fallen into the error of believing that our efforts somehow get in the way of God's Spirit. Instead, God works through our own efforts and hard work, Augustine maintains.[191]

This seems different from the idea that, "We often miss the whole point. God isn't all that

interested in us accomplishing a task. Isn't it obvious that he could do everything in this

world that he wants to on his own, if he chose to do so?"[192]

Delegation

The value of teamwork is woven throughout the fabric of both testaments. The

very nature of God and his practice from the beginning to the Great Commission is a

team-based approach.

> From one cover of the Bible to the other, the creator of the universe works as a team. The first glimpse of this dynamic appears in the Bible's opening chapter. It speaks of God creating by means of his word and spirit. …then Genesis 1:26

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189 Overstreet, *Unleader,* 12.
190 1 Corinthians 15:58 Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.
191 Beeley, *Leading God's People*, 124.
192 Overstreet, *Unleader*, 39.

makes a similar point with this use of the plural: "let us make man in our image, after our likeness "parenthesis emphasis added in parenthesis. God word and spirit are brought together.[193]

It is part of the warp and woof of the church to do ministry together. The importance of

the Priesthood of all Believers for leaders today and age can't be overstated. Too often, as

leaders refuse to equip and release people into ministry, they watch (often in ironic

frustration) as many people remain firmly seated in the pews. But all need to be in this

together:

> Most of us don't want to do our jobs alone. Sure, there are exceptions, but most of us long to experience the joy of accomplishment and success with others. We long to be part of a team. And one of the most important skills for a leader exercising Tactical Option is knowing how to build teams that can both achieve success and provide satisfaction and engagement for their members.[194]

Going back to Systems Theory, it would seem important for pastors to resist over-

functioning so as not to enable the priests in the pews to sit idly by. Sadly, too often

pastors like to be big fish in small ponds and resist handing off leadership:

> Perhaps the most important choice that moves a leader from key-loaning to keychain is that of entrusting and empowering others. All too often a mythical but popular church hero, the so-called Superpastor, interferes with the development of the carefully honed skill. ... A Superpastor is a key-hoarding leader who never shares the keys of leadership with others because they believe others are not as capable. Donning their metaphorical capes, Superpastors are pressured to be (or maybe believe that are) faster than the nearest board, more powerful that the rest of the pastoral team, and able to leap over pulpits in a single bound.[195]

Yet, to honor the model of Christ, the nature of God and the functioning of the early

church, clergy must equip the saints rather than do all the work. If leaders over-function,

then inevitably congregants will under-function and the vicious cycle of decreasing

engagement will quicken. Both dependence (team-based equipping) and independence

(differentiation) are needed to fulfill the mission:

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193 Hartwig and Bird, *Teams that Thrive*, 41.
194 Ford and Tucker, *The Leadership Triangle*, 96.
195 Powell, Mulder, and Griffin, *Growing Young*, 66.

One can be an individual only in relationship, and a relationship can function properly only when individuals play distinctive roles in it. Parker Palmer in *The Courage to Teach* summarizes differentiation as embracing 'the profoundly opposite truths that my sense of self is deeply dependent on others dancing with me and that I still have a self when no one wants to dance.'[196]

Differentiated but dependent. Connected but not so enmeshed that the destruction of one node brings down the system. Networked for efficient functioning but not vitally dependent on each individual.

This releasing of leadership was also identified as one of the primary means of reaching the next generation. *Growing Young* revealed a massive research project that noted how churches effectively reach young people. "When pastoral leaders were asked to describe what accounts for their success with young people, the highest response (mentioned by 48 percent) was *church leadership*. Church leadership ranked ahead of worship style, emphasis on social justice, and utilizing the latest technology. Congregation members were *even more likely* to attribute their church's effectiveness to leadership."[197]

Rodney Stark gives us another reason to press into the Priesthood of all Believers and to actively equip lay people for ministry:

Central to this sense of community and belonging, one common to all exclusive religious groups, were the strong bonds between clergy and the rank and file (Banks 1980). You did not approach Christian clergy to purchase religious goods, but to be guided in fulfilling the Christian life. Nor were the clergy distanced from their flocks-they were not an initiated elite holding back arcane secrets, but teachers and friends, selected, as Tertullian explained, 'not by purchase, but by established character' (Apology 39, 1989 ed.). Moreover, church depended on the rank and file for its resources.[198]

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196 Steinke, *Congregational Leadership in Anxious Times*, 25.
197 Powell, Mulder, and Griffin, *Growing Young*, 56.
198 Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (New York: HarperCollins Publishers, 1997), 207.

This connection between the "head" and the "body" resulted in a movement that could not easily be stopped. Lop of the head...no problem. The church continues without missing a beat. Perhaps even strengthened by their non-anxious reaction to pain:

> Consequently, the early church was a mass movement in the fullest sense and not simply the creation of an elite. Ramsay MacMullen recognized that the failure of Roman authorities to understand this fact accounts for the strange aspect of persecution: that only the leaders were seized, while crowds of obvious Christians went unpunished (1981:129). That is, when the Romans decided to destroy Christianity, 'they did so from the top down, evidently taking it for granted that only the Church's leaders counted.' This mistaken judgement was, according to MacMullen, based on the fact that paganism was utterly dependent on the elite and could easily have been destroyed from the top.[199]

What are some principles related to getting the right people on the right teams? Pastors often take hiring paid staff very seriously but treat the recruitment and placement of volunteer as significantly less important. What if clergy approached the right placement of volunteers just as seriously? "When it comes to selecting people for your team, Collins said, 'Never hire anyone you will have to manage.' ... Microsoft has long had a hiring mantra that simply says 'hire smart people who can think.'"[200] Greer and Horst highlight the importance of training board members with extreme care, to recruiting/hiring slowly and firing fast,[201] and the need to transfer values to the next generation to prevent the otherwise inevitable loss of mission. "Mission Drift is a very real possibility for every organization. The zeal and beliefs of the founders are insufficient safeguards. There is no immunity, no matter how concrete your mission statement is. Or how passionate your leaders are. Or how much you believe it could never happen to you."[202] The importance and rigor of transferring the organization values to the next generation cannot be overemphasized. For busy local church pastors this can seem

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199 Stark, *The Rise of Christianity,* 208.
200 Ford and Tucker, *The Leadership Triangle*, 75.
201 Greer and Horst, *Mission Drift*, 87, 105-109.
202 Greer and Horst, *Mission Drift*, 21.

like an insurmountable task. There are many resources available to help a pastor learn the basics of team building. Robert Crosby lists twenty-two different principles such as purpose, trust, humility, mutuality team size, and conflict management to name just a few.[203]

Grit

Sometimes Christian leaders point to the impossibly changing demographics or the intransigent congregation or the post-Christian culture as the reason for the failures. Maxwell shines some insight on this by noting:

> Good leaders never embrace a victim mentality. They recognize that who and where they are remain their responsibility-not that of their parents, their spouses, their children, the government, their bosses, of their coworkers. They face whatever life throws at them and give it their best, knowing that they will get an opportunity to lead the team only if they've proven that they can carry the ball. ... They get the job done.[204]

Showing up and taking action are essential and all within the "skill" set of the Christian clergy.[205]

In an even more subtle way, this same dilemma appears in some of the contemplative writings. There is a lot of talk of "waiting on God" and listening for the "still small voice." For example, "The temptation to compromise basic Christian values--love, community, truth-telling, confession and reconciliation, silent listening and waiting on God for discernment--for the sake of expediency is very great. In a high-performance

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203 Robert C. Crosby, "Equipping Christians for Effective Ministry Through Biblical Team Building in the Twenty First Century" (DMin diss., Gordon-Conwell Theological Seminary, South Hamilton, 2011), 140-174.

204 Maxwell, *The 21 Indispensable Qualities of a Leader*, 114.

205 "Responsible people show up when they're expected. But highly competent people take it a step farther. They don't show up in body only. They come ready to play every day--no matter how they feel, what kind of circumstances they face, or how difficult they expect the game to be." Maxwell, *The 21 Indispensable Qualities of a Leader,* 33; "It's one thing to talk about commitment. It's another to do something about it. The only real measure of commitment is action." John C. Maxwell, *The 21 Indispensable Qualities of a Leader*, 19.

culture (both secular culture and religious) holding to deep spiritual values in the face of the pressure to perform...is one of the greatest challenges of spiritual leadership."[206] Let it be clear: waiting on God is essential. All agree on the importance of this discipline but sometimes it seems as if it is used as a spiritual shade to cover the truth of laziness or cowardice.

The need to get it done can be considered a leadership skill, but others consider it an essential part of the leadership gift. Some leaders go so far as to merge the spiritual gift of leadership with the ability to get things done:

> I have the privilege of visiting many churches, and I have noticed that many leaders have caught the excitement of vision casting. They stand in front of their congregations and say, 'We're gonna take the world!' Then I visit the church three years later and they haven't taken a block. They haven't taken a sidewalk. If anything, they've lost ground. This is a kingdom tragedy.[207]

Leadership skills take great effort. Bill Robinson reminds us that, "Sacrifice emerges from the subordination of our self-interest to the mission, to the people who execute the mission, and to the people served by the mission."[208] The key is sacrifice. Daniel Pink identified one of the key ingredients of *Mastery* (one of the three essential elements of motivation) as "grit" which is not much more than showing up again and again and getting the job done.[209] Hard work, showing up, relentless critique, feedback and analysis are sacrifices that execute the mission.

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206 Barton, *Strengthening the Soul of Your Leadership*, 27.
207 Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002), 66.
208 Robinson, *Incarnate Leadership,* 109.
209 Pink, *Drive,* 124.

Considering the coming seismic shifts in the church, leaders need to develop the skills and grit necessary to navigate the coming chaos. How will anyone follow into the unknown when the clergy can't navigate their way home in their own neighborhood?[210]

One of the fundamental shifts that needs to take place would be a renovation of the church leadership ethos. Shelley Trebesch laments, "After over twenty-five years of starting, leading, growing and consulting in numerous organizations, often internationally, I continually see leaders with little, if any, leadership training. ... Full of good intentions...such leaders still find their troubles outweighing their successes. The complexities of the venture can be overwhelming."[211] With such seismic shifts facing the church, clergy need comparable shifts to take place in their leadership. Unfortunately, many church leaders are unaware of the new landscape. Frost points out, "...although the Christendom story no longer defines Western culture in general, it remains the primary definer of the church's self-understanding in almost every Western nation, including, and perhaps especially, the United States."[212] The risk in this is significant. The culture is post-Christian, but the leaders are living and working and doing ministry in a Christendom mindset. How can churches expect to turn anything around if clergy keep putting in the same inputs?[213] Hirsh, using the metaphor of computer hardware and software states:

> Many efforts to revitalize the church aim at simply adding or developing new programs or sharpening the theology and doctrinal base of the church. But seldom do we ever get to address the 'hardware' of the 'machine language' on which all this depends. This means that efforts to fundamentally reorient the church around

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210 "...before a missional community can take on the challenges of a changing world, the leadership must earn the credibility that comes from competently handling the basic management skills that serve the organization." Bolsinger, *Canoeing the Mountains*, 44.

211 Trebesch, *Made to Flourish*, 13.

212 Frost, *Exiles*, 4.

213 For instance, "The way we reframed the situation to leadership was by using this old adage: 'Your system is perfectly designed to give you the results you're getting." Ford and Osterhaus, *The Secret Sauce,* 115.

its mission fail, because the foundational system, in this case the Christendom mode or understanding of church, cancels out what the 'software' is requiring. Leadership must go deeper and develop assumptions and configurations on which a more missional expression of ecclesia can be built.[214]

Thom Rainer and Eric Geiger create the not-so-fictional pastor who, because of the distractions of doing the ministry, can't really evaluate the ministry itself.[215] They run from one thing to the next but can't really take a step back from the business of church work, never mind trying to get a more historical, global perspective. Clergy know the church is stagnant or in decline. What do they do? Go to a conference, get a young pastor in the pulpit, use more contemporary songs and instruments, tell more jokes and cajole the people to invite their friends. Strategies like these may have some short-term gains but do not address the fundamental misconceptions that are often under the surface of a church culture. Many clergy and the best of lay leaders fall into the trap of simply trying to count "noses and nickels" as a metric for success rather than wrestling with the complexity of becoming missionaries living as exiles in a foreign land who are to reach lost people for Christ. Kevin Ford states as a reminder, "The status quo is a tenacious thing! Over time, the structures and defaults that make up an organizational system become deeply ingrained and very hard to reshape."[216]

Summary

Church leaders must continue integrating a biblical ecclesiology that recognizes the importance of mission. For whatever reason, it is easy to forget that the church exists for the mission. Recognizing the cataclysmic shifts occurring as Christendom burns to the ground gives the church pause and allows for a reevaluation of how to build church

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214 Hirsch, *The Forgotten Ways,* 52.
215 Rainer and Geiger, *Simple Church,* loc 155.
216 Ford and Osterhaus, *The Secret Sauce*, 131.

cultures to protect and propel the missionary ethos. Adaptive and collaborative leaders are needed to fold lost people into the community of God that leads them to live as missionaries in their own spheres. Much good can come out of these massive changes as the church continue to press deeper into her purpose as the people of God.

What is needed to create a leadership culture in a local church and encourage
High Capacity Volunteers (HCV) to serve in ministry despite an increasingly time-
starved environment? Uncovering the environmental factors necessary in a leadership
community of a local church in order equip High Capacity Volunteers to sacrificially
serve the Kingdom was the goal of several research projects. These research projects,
which extended over a three-year period, were used to seek the answers to the following
questions:

- To what extent is the congregation currently fulfilling their role as the priesthood of all believers?
- What are "High Capacity Volunteers"?
- What motivates people to serve as High Capacity Volunteers?
- What keeps people from serving the Kingdom in a sacrificial way?
- How many people are serving (for the "common good") inside and outside the church?
- What are some of the differences between volunteers and volunteer leaders?

In 2015, after celebrating 10 years as a church, the leadership of Beacon felt
compelled to critique our vitality as priests in God's Kingdom. Was Beacon the kind of
church the leaders set out to create? The answer was yes and no. The congregation
embodied many healthy traits: an outreach focus, cultural relevance, and highly
committed leaders and volunteers. However, prayer, disciple-making, and personal
evangelism were elements in need of growth. The leaders embarked on a process of
identifying and implementing the necessary changes to increase the Kingdom
effectiveness. This process resulted in a campaign termed "Chapter 2" that introduced the
"5 Life Practices": 1) Know Jesus (through prayer and Bible study); 2) Love Your
Spiritual Family (through fellowship and service); 3) Live a Questionable Life (through

holiness and reckless generosity); 4) Intentionally Make Disciples (by being discipled and making disciples); and 5) BLESS Your Neighbor (by praying for, serving, spending time with, and sharing your story with people far from God). These practices coincide quite nicely with Hank Voss' treatment of the Seven Marks of a Priest.

Hank Voss' Seven Marks of a Priest	Beacon's Five Life Practices
Baptism	Know Jesus/Love Your Spiritual Family
Prayer	Know Jesus (through prayer)
Lectio Divina	Know Jesus (through Bible study)
Ministry	Love Your Spiritual Family (through service)
Church Discipline	Live a Questionable Life (holiness) Intentionally Make Disciples (accountability)
Proclamation	BLESS Your Neighbor
Lord's Supper	Love Your Spiritual Family (through fellowship)

As expected, most people who do not come out of a protestant church background and those that have little to no church background are slow to get involved in lay ministry and are hesitant to take on leadership roles within the church. Are they unaware of the of the priesthood of all believers? Do they hesitate because of time and responsibility commitments? It is also likely they do not understand their calling as priests and are therefore reluctant to commit their time and resources. The tool utilized for this part of the research project was designed to measure whether congregants manifested the marks of a priest. Before conducting the survey, a primary question needed to be answer: "Who is the Congregation?"

In order to determine how "congregants" understand these concepts, determining who is actually a part of the church was needed. When quick church growth is coupled

with the coming and going of attendees, the integrity of data can come into question.

Developing criteria to define who belongs to the *Congregation* was essential. People who

only attend a few times a year were ruled out (they were placed in a group called the

Crowd). Visitors who attend only once or twice could also not be included. Leaders then

determined what trackable data exists. Four somewhat reliable methods and one

somewhat unreliable method (tribal knowledge) of tracking church participation were

discovered:

1. **Adult Attendance.** Connection Cards completed during Sunday services track roughly 50% of adult attendees.
2. **Children's Attendance.** Children attending our Sunday morning programs were required to be checked-in by a parent (whose attendance was then recorded).
3. **Ministry Service.** Those serving on a ministry team are placed on a schedule that can track attendance.
4. **Giving Records.** Those contributing regularly to the ministries of Beacon are counted as part of the congregation.
5. **Tribal knowledge**. This depends on the memory of ministry leaders who identify attendees. Though accurate in the past, this becomes somewhat unreliable as the church grows.

There was a second question that needed to be answered: "What frequency of

involvement is needed to qualify someone as part of the *Congregation*? It was decided

that if a person's attendance was recorded (using one of the above methods) three or

more times in a three-month period, they qualified as a congregant. This led to another

question: When do you cease to be a congregant? If no measurable markers take place for

three months, a person is moved from the *Congregation* and to the *Crowd*. After

rigorously applying these measurements, 401 adults made up the *Congregation*.

The next question: "Who are the volunteers?" It is likely that regular volunteers

have a more sophisticated understanding of the Priesthood of all Believers and the role of

the laity in the local church. Therefore, it was important to identify all active volunteers.

This required a comprehensive evaluation of every ministry in the church. After

reviewing all ministries and the involvement of each volunteer within each ministry, a report tallying the number of volunteers was created. The total number was 177 volunteers. This group was then designated the *Connected*.

A focus group then needed to be built. In order for those at different levels of active service to be represented in the focus group, it was necessary to determine the level of involvement for each volunteer. Five levels of volunteerism were identified. The last four are considered the *Connected*:

- Level 1-Occasional: These volunteers only serve occasionally for an hour or two (perhaps they help out with a special project or event).
- Level 2-Limited: These volunteers serve less than once a week. Often their service is on rotation and happens while they attend a service (ushering, greeting, communion setup, etc.). They average about 1 hour of volunteering a week. (47% of our *Connected* are in this level.)
- Level 3-Weekly: These volunteers usually serve weekly and worship at another worship time (team leaders, children's ministry teachers, Bible study hosts, occasional band members, etc.). They average about 2 hours of volunteering a week. (20% of the *Connected* are in this level.)
- Level 4-Significant: These volunteers usually have regular weekly involvement. They worship, serve and have a midweek commitment (active band members, sound team, Bible study leaders, disciple makers, etc.). They average about 2-10 hours of volunteering a week. (24% of our *Connected* are in this level.)
- Level 5-Significant Leaders: These volunteers are key leaders who lead other volunteers with significant weekly involvement. They worship, serve, have a midweek commitment and are involved in multiple ministries (leaders of leaders, team coordinators, etc.). Some of these volunteers are moving toward paid positions. They average more than 10 hours of volunteering each week. (8% of our *Connected* are in this level).

Ultimately, the High Capacity Volunteers needed to be identified. This group of leaders was labelled the *Core*. Ideally, the *Core* would be comprised of Significant Leaders (Level 5 volunteers); however, because levels of involvement are based on time commitment rather than responsibilities, this is not the case. This exercise revealed that the *Core* is made up of 33 volunteer leaders who are a subset of Level 4 and Level 5 volunteers. These are the HCV.

A further subset of the *Congregation* that our by-laws require is another group called *Covenant Members*. This is the voting body who have demonstrate a passion for pursuing a relationship with Jesus and a commitment to Beacon Church. This group was easy to identify through an active and regularly updated list; 145 people are *Covenant Members*.

One other group deemed important to identify was made up of those formally trained in volunteerism. For several years, Beacon offered the PLACE Class. Designed to assess a person's gifts and abilities, this class "placed" volunteers into ministries at Beacon for which they are best suited. Identifying those who participated in the class and examining their responses to the research questions helped determine if there are differences in beliefs and practices correlated to the training. The records of participation in this class were also readily available. 103 people within the Congregation participated in the PLACE class.

Evaluating the *Congregation's* beliefs and practices was the next step the research process. A church-wide survey was created as the main instrument to analyze these beliefs and practices. A focus group, made up of representatives of the *Congregation*, helped create the instrument.

PROJECT 1: Focus Group for Congregants

The purpose of the focus group was to explore the understanding and practices of the congregation (through a representative sample) regarding the Priesthood of all Believers and the pastor's role as either the primary "equipper" who helps others do ministry or is the pastor the primary "doer" of the ministry. A secondary purpose of the group was to generate feedback in order to craft a church-wide survey. It began by gathering a representative collection of people to discuss the role of the pastor, the role of

the laity, and volunteerism in general for the purpose of gaining insight and helping craft the survey. The questions were drafted to set the agenda for the meeting (see Appendix A).

The focus group needed to be representative of the *Congregation*. This proved more difficult than expected. Beacon is a very diverse church representing many ethnicities, ages, and spiritual backgrounds. Thus, with so many significant categories it was challenging to arrange a representative sample.

Determining ethnic demographics of the *Congregation* was done through a visual survey and tribal knowledge during the course of two Sunday services. Simply put, each person present on a Sunday morning over the course of two weeks was counted and categorized by their ethnicity; the person's ethnicity was known simply by familiarity with them. The estimates came out as follows: 48% White, 4% Black, 16% Hispanic, 21% Asian, and 11% South Asian (Guyanese were counted as South Asian). The number of congregants within each age bracket, the length of tenure at Beacon, and volunteer level were also estimated. It was determined that the focus group participants should have an equal representation of both genders and have a Catholic background to reflect the Beacon congregation.

In order to get a representative group, a goal was set of asking twenty people to participate; ten were able to attend. Handing out a brief Focus Group Participation Form (see Appendix A) allowed for the collection of basic demographic information as well as a brief history from each participant. The group ended up fairly representative:

- 50% White, 0% Black, 20% Hispanic, 20% Asian, 10% South Asian
- 50% male/female
- Two were 30 or younger, four were 31-40, 2 were 41-60, and two were 61 or older
- Length of attendance: four at 10 years or longer, two between 3-9 years, three were two years or less.

In addition:

- Three took the PLACE Class and seven did not (this proved representative based on the survey results).
- Eight had a conversion experience they remembered.
- Nine were baptized as adults.
- Surprisingly, eight claimed to have read a book on spiritual gifts or volunteerism (this did not prove representative based on the survey results).
- Seven serve at Beacon and three do not (this proved representative based on the survey results).

The lively conversation of the focus group lasted just over 2 hours. Most participants stated they returned to the church after their first visit because of the sermons and the overall quality of the church. A few mentioned they liked that the church is outward focused. When asked why they stay at Beacon, a number mentioned the sermons, the teaching from the Bible, a desire to grow deeper, and the outward focus. When discussing highlights of their involvement at Beacon, they mentioned authentic relationships with the pastors, pursuit of excellence throughout the ministries, and the authenticity of congregants. The question of the vision and direction of the church was intriguing. Some people understood where the church was heading but others were foggy at best. The insider language used by leaders had not been translated to those attending for less than two years. This proved significant in developing the survey that was to be distributed to the congregation. Almost all had positive feedback about churches asking people to volunteer while warning of potential burnout and expressing a desire for freedom to explore different volunteer opportunities.

Switching gears to talk about primary roles and responsibilities of pastors, the group had more modern responses than expected. The traditional roles of shepherding and caring were less important, while preaching and equipping congregants for service showed up as a higher value with more energy than expected. The group saw pastors as

the ones necessary for weddings, preaching, communion, baptisms and the like; however, upon slight pressing, most began to express the understanding that the role of the pastor is unique from congregants due to unique calling and education. They felt that pastoral presence at "milestones" was less about their unique role and more about relationships. For instance, most were ready to jettison the need for a pastor to baptize someone if a more significant disciple-making relationship existed. This did not hold true for pastoral presence at weddings, but this may be due to nothing more than the need to fulfill the legal requirement. This also had a significant impact on reshaping the survey instrument in that multiple pressing questions had to be asked in the focus group to get any helpful feedback. Considering the limited nature of the written survey this line of inquiry was deemed unhelpful and therefore abandoned.

When discussing the topic of the Priesthood of all Believers, it was found that Almost all focus group participants interpreted this doctrine as the belief that all Christians have direct access to God. This was evident in the Biblical and Literature Review section of the paper. However, the idea of each Christian's responsibilities as priests was slow to come by. This proved a most useful insight in developing the survey. The tool provided more valuable insight when not relying on asking about an individual's *understanding* of a doctrine, but rather the *behaviors* of a priest.

A question developed during the focus group proved very helpful: "How would we know if a person was living as a priest?" The responses revealed a desire of the group to see authenticity and courage in the life of Christ-followers. Most insisted that a difference in the way people live (fruit, evangelism, etc.) must be a mark of a Christian. Numerous parallels with Hank Voss' overview were uncovered. The ideas of a

transformational effect on others was also widely agreed upon. A summary of the main

takeaways from the focus group include:

- More people have read about spiritual gifts and volunteerism than expected. A question on the survey should determine if this holds true of the congregation as a whole.

- The need for careful language (avoiding insider talk) in discussing mission, vision and values of the church.

- There is a need to explore both the positive and negative associations people have with volunteerism at churches.

- Discussing the roles of the pastor may provide traditional categories (i.e. preaching, officiating communion, baptizing, etc.) that don't hold up under even the most rudimentary discussion. This may make obtaining real information about the role of a pastor via a survey extremely tenuous.

- There is little consensus or even understanding of the term "priesthood of all believers." Asking questions using that language should be avoided.

- Determining the lifestyle characteristics of priests will prove difficult to quantify from a survey.

PROJECT 2: The Congregational Survey

Based on the feedback from the focus group and collecting a number of questions

from popular church evaluation tools (i.e. The US Congregational Life Survey), a church-

wide survey tool was created (See Appendix B). The tool focused on gathering basic

demographic information, before posing questions about volunteering (including fears),

their relationship to Beacon, and their practices as priests. Based on the focus group and

an intractable inability to formulate the appropriate questions, the effort at determining

the congregation's understanding of the biblical theology of the Priesthood of all

Believers was abandoned. This also included abandoning an attempt to uncover the

congregation's view on the roles of the pastor in comparison to the laity. Instead, it

seemed more helpful to gauge actual priestly behavior of the congregation. The tool was

given three consecutive Sundays during one of the highest attendance seasons of the year.

Using Hank Voss' Seven Marks of a Priest, we developed and tested 44 questions to gather basic demographic information and cover all seven marks. The coding of the questions is as follows with parenthesis (##) designating questions that can represent two or more marks:

- Demographics   2, 41, 42, 43, 44
- Baptism   1, 3, 7, 23, 24
- Prayer   (6), 8, 9, 25
- Lectio Divina   (6), 11, 13, 21
- Ministry   4, 5, 15, 16, 28, 29, 30, 31, 32
- Discipline   12, 14, (17), 26, 33, 40
- Proclamation   18, 19, 20, 22, 34, 35, 39
- Lord's Supper   10, (17), 27, 36, 37, 38

Since the survey would be distributed, completed and collected on three consecutive Sunday mornings, it needed to be fairly quick so pretests were administered. The eight pre-test subjects averaged 7.5 minutes to complete the survey which was well within the goal of 10 minutes. After the test subjects completed their surveys and responded with questions, nine of the questions were edited to enhance clarity. (See Appendix #4 for a copy of the survey).

Marks of a Priest...Results of the Congregational Survey

See Appendix C for a more complete printout of the results. Included is a complete list of the frequency charts for all questions as well as any cross tabulations that are referenced below.

Results - Demographics (Questions 2, 41, 42, 43, 44)

The age of Beacon (Q41) seems to reflect our county with the exception that there are more between the ages of 35 and 49 and fewer between the ages of 20 and 24. There are also fewer attendees that are 65 years of age or older.

Age	Beacon Church	Nassau County
20-24	3%	8%
25-34	19%	14%
35-49	45%	29%
50-64	27%	28%
65+	5%	21%

Q42 "Are you: Female or Male?" Beacon is comprised of 41% men and 59% women. Answers about Marital status (Q43) revealed that Beacon has slightly higher rates of married people and fewer people who have never married. Very few also indicated that they are widowed; this is perhaps indicative of the younger congregation.[1] By race (Q44), Beacon is more diverse than the neighborhood. Beacon has fewer Caucasians, more Asians, and has fewer Blacks; however, Hispanics were well represented. Interestingly, within a 2-mile radius of the church building, there is much diversity in race; even a large number of Blacks.[2] Finally, about 44% of congregants have been attending Beacon less than 2 years; almost 31% have attended 3-5 years; 25% have attended for 6 years or more; and 5% indicated they do not regularly attend. When comparing all of this demographic research to the focus group, it was discovered that the group was well-represented in age and race, and only adequately represented gender. However, those attending Beacon for more than 10 years were significantly overrepresented, while those attending 3 to 9 years remained under-represented. This may have led to a skewing of the instrument toward more established Christians.

The Priestly Mark of Baptism (Questions 1, 3, 7, 21, 24, 25)

The mark of baptism is more than the physical rite of water baptism. In our tradition, it represents the conversion experience and the folding of a person into the local

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1 Towncharts.com. http://www.towncharts.com/New-York/Demographics/Nassau-County -NY-Demographics-data.html (accessed November 15, 2016).
2 FreeDemographics.com custom report (accessed November 15, 2016).

manifestation of the family of God. According to Q1, some 86% of the congregation claims to attend 2-3 times a month or more. This seems high. Another 7% are less frequent and 7% are either new or rarely attend. Most attended church before coming to Beacon (Q3 at 69%). 62% have been baptized as adults (usually after coming to faith out of a Catholic background Q7) and 78% are certain they would go to heaven if they were to die today (Q21). Together, these seem to indicate high levels of commitment to worship services and confidence in their salvation. However, nearly 39% are either undecided, agree, or strongly agree that all religions are equally good ways of helping people find ultimate truth (Q24). In addition, only 62% can point to a significant experience of conversion to Christianity (Q25). These may indicate a lower level of people who are truly "baptized" into the universal family of God.

Cross tabulating selected questions gave us insight into how many congregants are truly Christians. Comparing Certainty in Heaven (Q21) with Devotional Activities (Q6), one would expect certainty to increase with daily devotions as the Spirit reinforces our place in the family of God. This seems to generally hold true. Interestingly, only one person who said *yes* to Certainty also marked *never* for Devotions. When Certainty in Heaven (Q21) is compared to View of the Bible (Q22), we find the expected correlation with those who have more traditional historic views of the Bible expressing more confidence in salvation. Of those who are not Ready to Share their Faith (Q23) 23% marked *yes* to Certainty of Heaven (Q21), 55% marked *no,* and 39% marked *unknown*. This represents 27% of the congregation not comfortable sharing their faith. This is a substantial amount of insecurity especially for those who claim to be certain of their salvation. Even more revealing is Certainty of Heaven (Q21) compared to Different Religions Are Equally Good (Q24). Nearly 39% of the congregation are either *undecided*,

agree or strongly agree that all religions are equally good. This includes 31% who claim to be Certain about Heaven. Finally, when looking at the Importance of Sharing Their Faith (Q35) and Certainty in Heaven (Q21), there are some of the expected correlations. However, 8% of those who are Certain about Heaven do not think it important to Share Their Faith or are uncertain if they should. Another 37% of those who are Certain about Heaven *agree* rather than *strongly agree* that it is important to Share Their Faith. Somewhat discouraging since *strongly agree* seems like the only reasonable choice for those who are actually saved. All of this indicated that baptism is a mark of a significant proportion of the congregation (perhaps 60-70%).

Prayer (Questions 6, 8, 9, 26)

Prayer is important to the congregation with 48% having devotions mostly every day and another 24% a few times a week (Q6). 82% pray every day (Q8). As a community of faith, only 33% participate in corporate prayer activities (Q9). To reinforce this, 92% agree or strongly agree that prayer is an important part of their spiritual journey (Q26).

These rates indicate higher levels of prayer than what might be expected from a congregation made up of such a high percentage of non-Christians, but this probably reflects societal trends toward spirituality in general.

Lectio Divina **(Questions 6, 11, 13, 22)**

Devotional activities are addressed here again (Q6) with 71% regularly praying and reading their Bibles. 31% participate in Growth Groups for Bible Study (Q11) and 25% participate in our annual winter Bible study called Core Training (Q13). Views of the Bible (Q22) round it out with 35% taking a literal view, 26% involving "the church"

in the discussion and 32% giving the evangelical response. Only 7% either don't believe the Bible is God's word or don't know.

These indicate a decent level of interest in God's word with high levels of confidence but without the requisite commitment to studying it in all possible avenues.

Ministry (Questions 4, 5, 15, 16, 29, 30, 31, 32, 33)

Those who do not serve in any ministry at Beacon (Q4) are 54% of the respondents. The volunteer training class called PLACE Class (Q15) has been taken by 27% of the participants and even more (44%) have read a book or taken another class on spiritual gifts (Q16). This holds true to what was discovered in the focus group but not at the same rates. Perhaps this is due to long-term congregants being overly reflected and few non-Christians or casual attendees represented. Interestingly, 67% are excited to serve at Beacon (Q29) even though many don't. Only 2% disagree or strongly disagree. This may represent a large potential pool of volunteers.

53% are nervous about the commitment of serving (Q30) and 46% believe they are too busy (Q31). Only 20% are concerned about a lack of training while 25% are uncertain if they should be concerned (Q32). Feeling pressure from others if they want to stop serving (Q33) is agreed to by 22% with another 27% undecided. Together these may be some of the primarily reasons congregants resist serving.

Church Discipline (Questions 12, 14, 17, 33, 40)

This mark is more about accountability and commitment rather than formal church discipline. Discipleship Groups are a formal ministry at Beacon that matches two or three young Christians with a disciple-maker; 16% (63 people) of those surveyed claimed to participate in a group (Q12). Interestingly, 51% claim to have been

intentionally discipled (Q14). A question emerges regarding whether this is related to Discipleship Groups at Beacon or if more Christians are being discipled out there than it seems. Covenant Membership (Q17) is the name for regular church membership; 32% claim it (which lines up with records of 145 actual compared with 124 self-reporting). When it comes to Victory over Sin (Q34), there is an encouraging 69% who claim victory over sin in the last year. Oddly, it seems from the survey results that many people tithe (Q40) with 39% claiming it. Another 15% estimate giving at least 5% and 45% admit to giving 2% or less. As expected, the marks of a priest decrease as commitment gets challenging.

Proclamation (Question 18, 19, 20, 23, 35, 36)

Perhaps, the practice of sharing your faith best reflects those who have certainty of salvation, passion, and sacrificial behaviors. 71% have invited someone to church (Q18) in the last year. Even more encouraging, 86% have shared their faith with someone (Q19) and 81% have shared their faith in the last year (Q20). Many more than expected are ready to share their faith (Q23), with 72% saying they are at ease or may even seek opportunities. This is probably fueled by an understanding of the Importance of Sharing (Q35) with 88% who agree or strongly agree. A smaller percentage feel ready to share their faith with 75% who agree or strongly agree (Q36).

Lord's Supper (Questions 10, 17, 27, 28, 37, 38, 39)

This mark included the connection that people feel to their Christian family. Participation in Social Events (Q10, 47%) and Covenant Membership (Q17, 32%) seem low. Disappointingly, only 59% feel like they have grown in their Christian faith this year (Q27), while 73% claim that participating at Beacon has had a positive impact on their

spiritual growth (Q28); another 25% are undecided. More telling about the mark of a

spiritual family is that only 41% claim their closest friends are at Beacon (Q37). That

leaves 59% largely unconnected to anyone else in the congregation. In hindsight, it would

have been helpful to ask if they *want* to have close friends at Beacon.

Regarding the actual Lord's Supper, 76% agree or strongly agree that it is an

important part of their worship life (Q38) while 12% think Beacon celebrates it too often

(Q39); another 20% are uncertain if it is too often.

Other Findings

A closer look at some of the questions can also test the categories. "Who is the

Congregation?" Q1 helps explore this by tallying up the last three choices which totaled

89% and represented 350 survey participants. Yet the database marked 401 as the

Congregation. Where are the missing congregants? It is possible that if the survey was

distributed for another week or two, it may have captured missing congregants because

the criteria allows for someone to attend once a month and still make the *Congregation*

group. It seems unlikely that the gap would have been closed.

"Who are the volunteers?" Based on the organizational chart, it is estimated that

there are177 volunteers. Q4 revealed that nearly 46% of the congregation claims to serve

in a year, which represents 182 people. It is curious that the organizational chart is lower

than the number of those who claimed they volunteer. When comparing Q4 to our Levels

of Involvement we are reminded of how often people serve:

- ○ Level 1-Occasionals
- ○ Level 2-Limited: 47%
- ○ Level 3-Weekly: 20%
- ○ Level 4-Significant: 24%
- ○ Level 5-Significant Leaders:8%

Q4 also indicated that 11% serve more than once a week and 19% serve about one time a week for a total of 30%. This lines up with Levels 3, 4 & 5 which is at 52%. Volunteers who serve once in a while came in at 14%; this lines up, roughly, with our Level 2 at 47%. These numbers are inconsistent, seem inconclusive at best and contradictory at worst.

The *Core* (Significant Leaders) is based on time commitments and leadership responsibilities. Cross tabulations of Serving at Beacon Frequency (Q4) and Leadership Team (Q5) yields about 36 leaders indicating the creating of a *Core* Leader group was correctly identified and confirms the HCV designation.

Covenant Members were identified directly in Q17 which indicated 124 Covenant Members compared to records of 145. After removing a few historical members and those who have recently left membership, this seems like a fairly accurate representation. It also indicates that additional weeks of data collecting would have been only incrementally helpful.

Volunteer training is addressed by Q4, Q15 and Q16. As mentioned above, 54% do not serve in a ministry, 27% have taken the training class and 44% had some other sort of training. To get at the correlation with volunteer training, PLACE Class was cross tabulated (Q15) with Attendance (Q1) and it verified what one would expect: the longer someone attends the more likely they are to participate in the PLACE Class. It also showed a strong correlation between those who have taken the class and the amount of time they commit to serving (Q4). Examining the leaders (Q5), there is a very high correlation with 88% of those who serve on a leadership team and 81% of those who lead a ministry having taken the class. This is compared to 27% of the whole who have taken

the class. A similar correlation exists between those who have taken the class and who are Covenant Members (Q17/Q15, 64%). Is this correlation or causation?

Assessing the congregation's beliefs and practices relating to the Priesthood of Believers was possible as explained above in Marks of a Priest. This revealed a significant number of congregants living as priests. Some of the particularly salient questions were Q1, Q2, Q4 and Q5. The comparison of Q2 and Q4 addresses the correlation of time at Beacon and volunteerism. The results show that it is true. A comparison between Q2 and Q5 further confirm this. It is helpful to note that the sweet spot seems to be between 3-5 years of attendance. Break down the total percentage and it continues to increase the longer someone stays at the church. This holds true for Q5 when we evaluate how long leaders have been attending Beacon.

It was also suspected that as one moves away from the most committed leaders there would be increasing levels of hesitation and fear (Q29, Q30, Q31, Q32, and Q33) in volunteering. This also held true. Those who indicate they are excited to serve (Q29) volunteer more often. The number of excited people goes down as involvement levels go down (Q4). There is also some interesting potential revealed in some of those who do not serve indicating they are excited to serve (48% of those who don't serve agree/strongly agree that they are excited to serve and 50% are undecided). Correlations with leaders was as expected (Q5/Q29): the higher the level of leadership, the higher the number that are excited.

When asked about their fears, such as commitment (Q4/Q30), we discover that higher time commitment volunteers worry less. Those volunteers that serve very little seem most nervous. An interesting anomaly is that the less involved volunteers are more nervous than those who are not involved at all. Maybe the non-involved aren't nervous

because they have no intention of serving or maybe they are genuinely less nervous and only need the appropriate on-ramp. I suspect it is the latter, since 30% of the non-volunteers are not nervous and another 28% are undecided. When examining those nervous about commitment among existing leaders, (Q5/Q30) we find a few leaders (7%) who are nervous or undecided about their commitment. That is worth exploring further, but, overall, the trend is the same. Those who serve more regularly and at a higher level are generally less-nervous about the commitment. There is a significant indirect relationship between those who aren't in leadership and feelings of nervousness.

Similar things can be said about volunteer levels and feeling too busy to serve (Q4/Q31). Those who don't serve feel especially too busy whereas those who serve most often are less concerned about being too busy. Once again, when compared to current leaders (Q5/Q31), a few leaders (5%) feel too busy to be serving.

When it comes to concern about a lack of training (Q4/Q32), those who don't serve are notably concerned whereas those who serve more frequently are not. There are a few active volunteers who are concerned with a lack of training which encourages a church to ramp up training and feedback loops.

Similar trends hold true when congregants are responding to the fear of feeling pressure if they want to stop volunteering (Q4/Q33). Those with higher levels of commitment feel less fear. Interestingly, it seems those who don't serve much are more undecided about whether they will experience more pressure. Once again, a few leaders fear there will be pressure if they want to stop serving (Q5/Q33).

Concluding Observations

High levels of buy-in exist from the congregants most engaged in service, trained in volunteerism, and having more access to clergy. The longer someone attends Beacon,

the higher the correlation of excitement in ministry and a lower sense of concern regarding volunteering. Is this correlation or causation? The instrument was unable to determine that. What is clear is that the most committed volunteers enjoy ministering the most and find the rest of their priestly work enjoyable.

For congregants who do not yet serve at Beacon, they had higher levels of concern and hesitation, yet seemed excited about the possibility of serving. Perhaps training and more thorough explanations of the volunteer culture (with a focus on alleviating fears) would increase the on-ramp for many who are currently unengaged. These less committed people show lower levels of priestly behavior in many ways. An exploration of unconnected congregants to better explore their fears and current priestly behaviors will be intriguing.

We also discovered high levels of priestly behavior across all seven marks of a priest for a number of people. Prayer tops the list with even those who are not Christians claiming an active prayer life. A significant number of congregants are most likely not actually followers of Christ (perhaps 30%). Among the remainder, we found a high confidence in God's word, significant connection to the church, high commitments to ministry, and sharing of faith seems more commonplace than expected. Does this mean that a good proportion of the congregation (40-50%) truly seek to live as priests in God's Kingdom? If so, they would be developing as priests even though the doctrine of the Priesthood of all Believers is most likely poorly understood by them. This seems likely. Without a theological or historical understanding of the doctrine, a significant number are trying to live as priests in their communities. In addition, a number of them have exceeded all others with very high levels of involvement in priestly activities.

PROJECT 3: Focus Group for High-Capacity Volunteers

The next phase of the research was to better understand the motivations of HCV who serve sacrificially in the local church. In addition, the opposite was sought: What prevents "Potential" High Capacity Volunteers (PHCV) from serving at sacrificial levels?

The Focus Group: Why do some people serve with such sacrifice?

A focus group was created to better understand why some people serve at very high levels (both in leadership capacity and time). To populate the focus group, a criteria list was created that would find HCV representative of the congregation in both age, gender and ethnicity. In addition, the participants needed to be currently leading or organizing other volunteers. Project 1 gave a solid handle on these qualifications. Regarding the designation as HCV the following information about volunteerism was available:

- Level 1-Occasionals
- Level 2-Limited: 47%
- Level 3-Weekly: 20%
- Level 4-Significant: 24%
- Level 5-Significant Leaders:8%

Pulling the potential participants out of Level 4 & 5, an HCV serves every week and gives more than 2 hours a week toward ministry involving leadership and organizing others. In addition, the demographics are now known (see above, Project 2).

After last minute cancellations and no shows, there were slightly more participants in their 40s and too few in their 30s, and fewer men than should have been there (by 10%). The largest discrepancy was in race. 70% of participants were white. Asian, South Asian, and Hispanic each represented 10%. This reflects the reality that few African Americans as well as no Asian/South Asian women are in any significant leadership role. Of course, this was an attempt to represent the congregation, but it might

have been better to accurately represent the Core Team, which, according to data, differs in demographics from the congregation.

Since "busyness" is one of the main reasons people give for not volunteering it was important that the focus group participants were not retirees or stay-at-home moms. Some level of dual-income families and children still at home needed to be represented. In the end, all participants had at least a full-time wage earner, a part-time (or full-time) spouse and children in the home or nearby as empty nesters. None of the participants would be considered people with "plenty of time on their hands."

The focus group lasted about two hours and centered the conversation upon the following questions:

- When did you start serving in or through your local church?
- What were some of the factors that contributed to you in those early days of serving?
- Did you have a period of time that you didn't serve in a significant capacity? What were the factors that caused that?
- Why are you currently serving at such a high capacity?
- What factors encourage you to serve?
- Have you thought about pulling back from serving recently? What were the motivating factors?
- What are some of the highlights of your time serving the church?
- What is the best thing the church could do to help encourage you in your ministry?

Focus Group: Question 1-When did you start serving in or through the local church?

None of the participants started to serve when they were children. This is in part due to the odd realization that all of the participants came to faith as teens of adults. Seven of the eleven participants came to faith as teens and four as adults. Some started serving immediately upon attending church, others waited a few months to a year. Two started serving before they became Christians. It seems there is no set pattern as to when participants started serving though most started pretty quickly. This may speak to the

need for churches to get people engaged as a normal expectation of attending the church.

Perhaps churches could set a deadline to contact all new congregants within a certain

time frame, say 3-6 months, and offer them an easy on-ramp ministry opportunity.

Focus Group: Question 2-What were some of the factors that contributed to you serving in those early days?

One participant stated that they feel like it is the "responsibility" of congregants to

serve even expressing a sense of obligation. Similarly, there is a recognition that there is

a visible need. Some participants seemed motivated by the reality that their work was

"important" and "they were needed." One older participant even mentioned the desire to

"be important" to the local church. Is there a generational or cultural divide with this?

Others mentioned a class on volunteerism that helped them determine their gifts and

pointed them in the right direction. In particular, the class seemed beneficial to newer

Christians who had no real framework for what they might do in the Kingdom. There

were some very practical reasons others mentioned such as a desire to meet new people

and get connected. The modeling of the pastors also made the discussion. The people

apparently really do watch the clergy to see if they serve and work in the way they ask

others to. The majority mentioned that someone asked them to volunteer and that was the

main reason they began serving. It may have been a call from the pulpit, a friend in the

church asked them, a parent encouraged it, a campus ministry staff member needed their

help, or some other leader asked them to step up. All seem to agree that serving "makes

them feel good." There is joy in serving with people and serving people. This ties in some

way to the awareness that serving provides the participants with some sort of significance

community and purpose.

This points to the very real need for leaders to always (and quickly!) let the needs

be known and make personal and broad asks of the congregation. Painting a picture of the

value of serving that includes relationships and warm feelings may prove effective. This allows people to see the need, understand the expectations, and get them moving in the right direction.

Focus Group: Question 3-Did you have a period of time that you didn't serve in a significant capacity? What were the factors that caused that?

This particular group was not very helpful when it came to this question. None really ever checked out of ministry. Occasionally a busy life got in the way and others appreciated breaks that came along (i.e. a summer break from children's ministry); however, these volunteers don't ever really stop.

It is difficult to draw conclusions from this, but further study might be warranted to see if once a person leaves ministry it might be difficult to re-engage them. Perhaps this is part of the crisis looming among the "Dones".

Focus Group: Question 4-Why are you currently serving at such a high capacity?

Though one mentioned personal difficulty in "giving anything up" most continue to serve for more positive reasons. Participants mentioned the power of working on a team. Others feel terrible thinking about how much God has done for them and wonder, "How can I not serve?" Some continue to serve because they are allowed freedom and enjoy the responsibility. The idea of leaving a legacy came up and the conviction of fulfilling a responsibility resurfaced. Purpose, significance, and joy all seemed universally acknowledged by the group.

Continually raising the awareness of the significance and joy in ministry seem to be effective talking points for pastors to develop. The idea that Christians will one day hear, "Well done my good and faithful servant! Enter into your Master's joy!" may have profoundly effective motivational mojo.

Focus Group: Question 5-What factors encourage you to serve?

The factors that encourage volunteerism included some that were expected. Autonomy and trust were very important. The freedom to fail was mentioned. The people and relationships that developed were extremely important. Authentic leadership as experienced through modeling, example, and stories was important as was being exposed to the needs. Once again, the idea of "making a difference" came center stage. Wanting to see an impact from their ministry and seeing lives changed was a huge motivator. To know that the recipient of the ministry appreciates the service and that progress was being made helped participants know that they were not wasting their time.

How many people stepped back from ministry wondering, "Does this really matter?" With busy lives pressing in from all sides, the service done for others must be significant--it has to matter.

Focus Group: Question 6-Have you thought about pulling back from serving recently? What were the motivating factors?

One of the main discouragements mentioned was "micromanagement," the ugly opposite to trust and autonomy. Micromanagement seems to suck the wind out of the sails of many. Constant critique is closely related and equally disheartening. The opposites of many "encouragements" were mentioned such as "a lack of impact" or "not seeing fruit" were consistently voiced. One participant pointed out that there was a single event that ultimately led to her leaving a church. One key conflict was poorly handled, and soon thereafter a lifetime of service walked out the door. Team dynamics and low commitment from team members was also a source of frustration. "Wishy-washy" volunteers, having the wrong people on the team, "whiners," and people who keep making excuses were all troubling to this group of achievers.

The group seemed a bit "Type A" and found others who were not as committed to be frustrating. Could it be that other volunteers pick up on this attitude? Is it possible that the high achievers put unrealistic expectations on people just starting out in their ministry journey? Do they forget that someone walked with them in the early days when they were figuring out what sacrificial service looks like? Do they fail to honor different personality types? Perhaps training on different levels of volunteerism at different life stages for different personalities or some such ideas would blunt any potential arrogance on the part of an HCV. Usually, the biblical metaphor of the body is used to show everyone has a part to play; however, the metaphor may need to be revisited to reminded congregants that one part isn't to look down on another. Additional study might determine correlations between HCV and personality. Exit interviews with people leaving ministry or scaling back their involvement might help local churches identify systemic problems with teams or ministry positions.

Focus Group: Question 7-What are some of the highlights of your time serving the church?

The celebratory moments from this group included the joy of a successful event and the experience of life transformation. To watch someone go from first time guest, to baptized, to growing in faith, and reaching maturity and leadership is intoxicating to some of these high-capacity volunteers. It's as if the Great Commission is painted before them in flesh tones and they can't get enough of it. The leaders also take great joy in seeing a room filled with volunteers (at a thank you dinner) while another explained her highlight was being encouraged and becoming a leader of leaders. Sharing the vision was another highlight for leaders such as these.

The power of story isn't utilized enough. HCVs love to see that their lives were making a difference. To see real lives changed, to hear the stories, to be reminded of

transformation taking place all around them was invaluable. Introducing "People Stories" to meetings and trainings may help with this. Then get the stories in front of the congregation as an encouragement and recruitment tool.

Focus Group: Question 7-What is the best thing the church could do to help encourage you in your ministry?

Training (such as conferences and articles and books) were cited as practical ways the church can encourage HCVs in their ministries. Providing childcare during ministry meetings and church events was specifically mentioned as one of the ways to support leaders. Even though these are some of the busiest people in the church they all seemed to resonate with a desire to spend more time together-especially in social settings outside of the church. Mentoring and training and feedback are welcomed. Helping each ministry understand how their part fits into the strategic whole is also something that seemed to resonate. Leaders caring for the individuals and identifying leaders was also a suggestion given. Too often congregations forget the maxim, "People don't care how much you know until they know you care!" So true. This hard working, time crunched group of HCVs want more relationship even if it costs them more time. They want a bigger vision and desire to see how they fit into it.

Concluding Observations from the Focus Group

Overall, much that was discussed confirmed growing suspicions about HCVs. They are busy, hardworking people who will give their time and creativity to the mission if it is sufficiently Kingdom minded and they know they can contribute to it. They are hungry for relationships and many never burn out if the team dynamic and leadership they receive respects them as competent and gifted people.

PROJECT 4: Individual Interviews of Uninvolved Congregants

Why do some people ***not*** serve in a sacrificial way? To answer this question, researchers are presented with a challenging circumstance. By asking the question people are immediately put on the defensive and a willingness to share truthfully or even to share at all is compromised. To ask the question is to nearly insult them or at least make them feel bad about their lack of service. A general survey would be challenging to get at the right information even if it was anonymous. A focus group would seem to create a great deal of social tension and awkwardness. Therefore, an attempt was made through personal, one-on-one interviews that allowed privacy and dialogue. In addition, it was believed that New Yorkers would be more inclined to tell the truth, especially if they understood it would help the church and help in my doctoral studies.

Who are the Potential High-Capacity Volunteers (PHCV)?

To be a PHCV a person needed to meet a few qualifications. These would be people who would represent the congregation in age, gender and ethnicity. In addition, the people would need to like Beacon and the leaders. That means they would have to hit certain participation thresholds such as 4 or more years in regular attendance (regular meaning 50% or more Sundays). Participants would need to be normal to high functioning adults that were similar in capabilities to the HCV focus group. Also needed were people who would be able to handle the potentially awkward conversation with their pastor.

Working through the church database we searched for all those who were serving at a Volunteer Level of Level 1 or 2 (infrequent or non-existent ministry involvement). The list was further reduced based on attendance of 50% or more on a Sunday morning. One of the potential weaknesses of this requirement is how limiting the results may be. It

also begs the question, "What about all the people who attend less than 50% of the time. Would they respond in similar ways or are there other factors, yet undiscovered, that cause them not to attend and serve more sacrificially?" Unfortunately, this has to remain outside the scope of this study.

Attempting to select participants who are representative of our demographics proved a bit more challenging as the pool of people was dropping quickly. If the attendance requirement was changed to something less aggressive than 50% it would have produced more to pick from, but it is less likely they would consent to such an odd interview. The final list had people who were White, Asian, South Asian, African American and Hispanic. The ages ranged from 30-50 and men and women were equally represented. The following letter was sent to the remaining 17 people:

> Hello ....,
>
> I hope all is well! I'm writing to ask you for a favor. Beacon is participating in a small research project designed to help us understand the life circumstances and beliefs of congregants and how that impacts ministry involvement and interests.
>
> We have picked you because of certain demographic markers that make you the perfect representative of a population we hope to better understand. This project is also a part of the doctoral studies that I am participating in through Gordon-Conwell Seminary, so I would really appreciate your help.
>
> What do I need: a simple and honest conversation. That's it! Let me take you out to lunch or coffee and ask you some questions and take some notes. You don't have to prep anything, and you won't leave with any work or assignments. Just a simple interview.
>
> If I don't hear from you soon I will be following up with you to see if we can put something on the calendar. Thank you for considering!
>
> For the Kingdom,
> Robert

From this letter we were able to schedule nine interviews with the intention of discussing the following questions:

- You are a gifted, talented and devout person. Yet, we notice you don't serve at the church in any significant way. I know this conversation can be awkward but as a part of my DMin studies and to help us better figure out how to lead the congregation, I'm trying to ascertain why. Is that Ok? This is not a recruiting

meeting. I'm primarily searching for themes and patterns. I'm not trying to get you to sign up for something. I'm hoping you will be completely honest and forthright.
- When did you become a Christian?
- When did you come to Beacon?
- Have you ever served in some volunteer role in the local church? Tell me about the experience--highlights and low points?
- Have you ever served in some other type of volunteer capacity that wasn't with a local church?
- If yes to either, what were some of the factors that contributed to you getting involved in those early days of serving?
- If yes but no longer, what were the factors that caused that?
- Why are you not currently serving at the church?
- What would encourage you to serve?
- What discourages you to serve?
- If "too busy," what makes you busier than other people.
- Is there anything else you want to share?

The Interviews with Potential High Capacity Volunteers (PHCV)

Interview 1: White male, late 50s, 5 years at Beacon, 63% attendance
"Shuggles" came to the church about 5 years ago and quite possibly became a genuine Christian as a result. He loves music, fishing, and helping people. Interestingly, he regularly refers to Beacon as "your church" and rarely as "my church" though he has friends at the church and participates in a small group Bible study. He has helped out with Kiwanis and in a local music club through the high school which brought together his love of music and young people. While his kids were young he coached soccer, basketball, and music. He got less active as his kids aged out of the programs to the point where he is not involved with volunteerism outside of the church. Within the church he continues to help out with one-off projects such as clean water fund runs, visiting a shelter, and various drives. He will help out with anything he can that doesn't have a set schedule.

The main reason Shuggles doesn't serve more is his stressful job and long hours. The background is important here: Shuggles was unemployed for two years and struggles to find any work that could support his family. He took the first job he was offered even

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though he knew it was a bad fit and terribly demanding. He has been there for four years and has not stopped searching for a new job but to no avail. On top of this, his father is ill in a nursing home and he is involved with many tasks associated with the estate. His only free time is weekends and those are spent on his house projects and visiting his dad. Even the free time that is left is often spent on side jobs to try to make ends meet. This is the only stated reason he doesn't serve.

An interesting part of this interview was Shuggles' recognition that though he can't commit too much more to Beacon he can still be a force for good wherever he goes. He spoke of caring for coworkers and helping people he runs into throughout the week, giving a car to a family in need, and often giving money to others. He spoke of living his Christianity in regular life. Shuggles and his wife try to make a difference wherever they find themselves. This may be tied to Christopher Wright's thoughts about the mission extending beyond the church and evangelism.

One of his insights was to try to match up small needs with people like him that would like to meet those needs—as long as a set schedule isn't a part of it. For instance, if a young person needs a mentor for a short time why not let them meet and see how things go. He acknowledged the incredible time commitment that would be involved with getting to know each person's unique interests and each congregant's unique need and playing matchmaker.

Interview 2: South Asian male, late 30s, 6 years at Beacon, 50% attendance
"Thalan" who was raised in Sri Lanka, comes from a Hindu background and became a Christian 10 years ago through the influence of his wife and her family. The reality of raising children also encouraged him to come to church. Beacon is his first church. Some of the volunteer opportunities he has pursued outside of church work

include mentoring middle school kids (his college asked him to do it) and working with a housing center for seniors. The latter came about because of a sadness he felt working in hospice. These opportunities to serve lasted about one year each. Thalan had to stop serving in those organizations because his career needed his full-time attention.

Currently, Thalan is not serving at the church because he is busy with his wife, three children and new career. He has substantial school loans and living expenses and must work extra hours to pay off debt. As an emergency room doctor who works five 12-hour shifts a week with a 1 to 2-hour commute, Thalan is busier than most people. He believes this is an unavoidable season of life. After some discussion, it is revealed that he does not need to work so many hours and his wife doesn't want him too. He could cut back to two 12-hour shifts a week. However, he is averse to debt and wishes to pay off their student loans and mortgage. The number of hours he works is a personal decision fueled by his lifestyle choices. He feels constantly tense and experiencing the pressure of his long hours in that his wife is frustrated, he has hobbies he no longer pursues, and friends he no longer spends time with. He is looking for other work that would give him the same money with less hours.

Overall, the sense from Thalan is that he is a young or weak Christian if he is a believer at all. Ironically, until the interview, one would not have known this. It would seem that a complete restructuring of Thalan's value would be needed if he is ever to be deployed in ministry. Even if he had more hours to spend, it would most likely be spent with family, hobbies and then friends before he really considered giving any substantial time to a local church. Also, what he really needs is discipleship not service. He recognizes that sometimes the teaching at the church makes him feel a bit "guilty" and he

begins to see serving God as important for a few minutes or so but then forgets about it by the next day. How could a church help make the thoughts stick?

Interview 3: White female, late 50s, 5 years at Beacon, 60% attendance

"Narie" believes she has been a Christian since birth and that her walk with God has deepened as she got older. She has attended Beacon for 5 years where she has helped with one-off ministries such as VBS, homeless shelter visits, a backpack drive, and a host of other small opportunities. Before Beacon, she attended a Roman Catholic Church where she helped run a youth outreach ministry for two years. For some time, this ministry was very rewarding with a great team (fellowship), and obvious positive results in the lives of their target group. She loved to see the work produce fruit. This ministry took about 2-3 hours a week. Some of the low points included frustration with low performers (something we heard again and again from the HCV) as well as a lack of support from the church leaders. She believed that their success caused jealousy and competition and the leaders didn't back them up. In addition, the leaders provided no oversight or direction for the ministry. She began losing interest as her kids got older and some key team members left. She finally stopped serving when the church dismantled the program. She also mentioned a series of other factors that discourage her from serving in general such as criticism, suspicion, lack of gratitude and constant questioning (micromanagement). She also began to wonder if the work was meaningful.

One of the interesting ideas Narie came up with to help increase volunteerism in a local church was to hold focus group type meetings and ask the very questions she was asked during the interview. She believes that a group of people like that would create their own ideas and ministries that they would want to get involved in. She believes that the church doesn't specifically ask enough and when the church does ask for help it is

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outside of her interests. Would the church be able to better link her interests with the church's needs?

Currently, Narie's life circumstances prevent her from being more involved at Beacon or anywhere else for that matter. She self-described herself as "low energy," and working six 9 or10-hour days each week is more than she can manage. She works part-time as a nutritionist and part-time in a network marketing company selling essential oils.

Interview 4: Asian male, 38, 4 years at Beacon, 65% attendance
"Rick" doesn't remember a time when he was not a Christian having been raised in a very devout Korean Christian home. His father was very involved in leadership at the church and gave a great deal of time, even to the detriment of the family. He hasn't served in another church or outside organization except to help his wife with some of her volunteer projects. As far as Beacon is concerned, he has helped on one-off projects that require low commitment and no set schedule. He works in construction 40-50 hours a week with a moderate commute of 30 or so minutes each way. His normal hours are Monday to Friday giving him weekends off. "Paggie" is his very busy wife and leaves Rick with plenty of responsibilities at home. He doesn't serve more mostly because their family is too busy. Other than the schedule, Rick has only a modest hesitation about serving—a fear that it will take away from his family like he experienced growing up.

Not knowing the time commitments of some of the volunteer opportunities makes committing to things more challenging. If they understood how they might uniquely fit or why they are serving it might help them commit.

Interview 5: Asian female, 37, 4 years at Beacon, 67% attendance
"Paggie" became a Christian in a Korean church when she was a teen and has never served in any capacity in previous churches. She did however volunteer for 10

years with a Korean dance club that was dedicated to helping second generation Koreans understand their culture. She served as long as she was a part of the club which only changed because school and life got too busy. Working with many sad kids was a challenging part of the experience and she wondered if there was any real value resulting from her efforts.

As far as work and school schedules go, Paggie's is demanding. She works three 12-hour shifts and one 8-hour shift a week as a nurse as well as taking a full day of classes. All other free hours are given to studying and taking care of her two children and husband. She is not able to volunteer because she is "too busy." Even on Sundays when she could help out she feels the pressure from her husband who is always picking up the domestic duties and watching the kids.

Though she wishes she could serve at the church more (and intends to when school is done) she does point out that her whole career is about helping people. Even her graduate studies are designed to help her care for more people. She feels that there is no other reason she resists serving and looks forward to when she can get more involved.

Interview 6: South Asian female, late 30s, 6 years at Beacon, 50% attendance

"Aruba" has been a Christian for sixteen years. A psychologist by training and profession she attended a local college for undergraduate studies where she was involved with a Christian club on campus. There were no negative experiences she remembered, and she really loved talking with non-Christians about her faith. Since that time, she has had little volunteer experiences. She left her regular career to work in a school because the needs of her family of five led to necessary work-life changes. Her family demands include a child with special needs who requires an incredible amount of time and energy.

This, coupled with her husband's schedule that is very demanding, means that Aruba has no time for anything other than work and family.

Many opportunities to serve have grabbed her attention. Mentoring troubled teens and working in the children's program were at the top of her list. She hopes that one day she will be able to serve in some capacity. One of the insights Aruba offered is to recognize the exceptionally demanding pace and pressure that living in NY presents. Having traveled around the country she notices a much more laid-back pace of life and a culture that lends itself to volunteerism.

Interview 7: Hispanic Male, late 50s, 10 years at Beacon, 70% attendance

"Hammy" became a Christian in his twenties. Throughout his Christian journey he has served in a variety of small roles such as ushering or coffee team. There is no other volunteerism. The main reason he stopped serving was due to serious family pressures. A non-Christian wife with competing values and a 12-hour a day six days a week job prevented him from serving at the level he wants to. He reported no other reason why he withdrew from serving and reports very positive feelings about the church and the mission. As a responsible guy he wants to do everything at a high quality. He views himself as dependable and will not take on a responsibility that he can't do well. His new job gives him more time and his wife recently became a Christian, so he believes things are about to change and he will be able to get more involved again. He is convinced that the reason he doesn't yet serve is due to his own lack of commitment.

Interview 8: Asian female, 40s, 5 years at Beacon, 70% attendance

"Suran" became a Christian in junior high school and has been heavily involved in all sorts of church work over the years. Overcommitted at both an ethnic church and an aggressive college ministry had led her husband to become a bit leery about time

commitments to a church when there are work and family obligations that need to be met. This led her to be slow in getting involved when they started attending Beacon. They also wanted to make certain that Beacon could be their church-theologically and culturally. Currently, Suran doesn't serve because of the kids. Their work schedule is also demanding as it is hard to make ends meet since they purchased an expensive house in a top school district because of family pressure.

Interview 9: Asian male, 40s, 5 years at Beacon, 70% attendance
"Jan" became a Christian when he was 12-years-old and has served in Sunday school and a church band while growing up in an ethnic church. He grew angry over the years with church leaders he believed were dishonest and placed unreasonable expectations on congregants. Jan also experienced burn out through unreasonable expectations of church leaders. Two children (ages two and four) keep his family from getting too involved at Beacon. Married to Suran, he agreed that they wanted to sit on the sidelines for a while and "observe" the leaders and the church. Seeing consistent behavior and transparency with finances would encourage him to serve more fully. He faces the same challenges regarding work and the house as Suran. In addition, he recognizes that his career became an all-consuming focus. A stroke a few years back helped him to prioritize and realize there is more to life than work and achievement.

Personal Interviews Summary

There are some people who do worry about the commitments of serving in the local church and could be won over with more clear communication. This is hardly the majority of the uninvolved. One of the saddest realizations from these interviews is that some people face truly life altering circumstances. All know this to be true but hearing their stories reminds clergy to be compassionate and patient. In addition, it is fairly

obvious that many people make a long series of bad decisions and embrace flawed theology that now keep them enslaved to a schedule and pace that precludes them from active ministry in God's work. Overall, even those who are not involved wish they could be and wonder if it is just a life stage that is preventing them from greater levels of involvement.

PROJECT 5: The Motivations/De-motivations of Volunteering

The final research project piggybacked on top of the Church Health Assessment Tool (CHAT) by Dr. Stephen A. Macchia. For the purposes of this thesis-project the custom questions that were added to the CHAT survey are of the most interest (See Appendix D). Based on the learnings from previous projects some questions were added to the CHAT survey: two additional demographic questions, ten questions with multiple choice answers, and one open-ended question designed to get at the motivations of why people serve (or don't) and tried to determine if they serve outside of the church ministries. The survey was deployed electronically (and by paper if requested) over a one-month period and the data captured and reported by CHAT. A follow up was conducted with one of the CHAT experts to help analyze the results. Thirty-one of the leaders and ninety-nine regular attendees participated in the survey, totaling 36% of the congregation for valid results. Since another survey was recently conducted, it was curious to see who didn't participate in CHAT. The last survey was a near census of the church. The CHAT Survey, however, had 36% participation. More women participated (about 6% higher from 58% to 64%). Significantly more of the 40 to 49-year-old congregants participated and there was a much lower response from those 30 and younger. This time around, more whites took this survey and fewer Asians and South Asians. Fewer new people participated in the CHAT survey. More of the weekly

attendees participated, leaving those who attend two-three times a month under-represented. A higher percentage of Christians participated (possibly 10% more) in the CHAT survey with many non-Christians opting out. These shifts may have the effect of swaying certain results because long-time Christian congregants who are white (and female) were overrepresented.

Q.74 asked the congregation (excluding the leaders) how often they serve at Beacon. Twenty-one percent don't serve, 24% serve every once in a while, 24% serve once or twice a month, and 31% serve almost every week. This is much higher rates of volunteerism than Project 1 results. Considering Project 1 was a near census of all attendees for three weeks in a row it is more likely to be accurate. It seems those who serve more were more interested in participating in the survey (as one would expect). This means that the results that follow are skewed toward those who are more committed to volunteerism. This may help give us insight into active volunteers but the limitation of how it represents those who don't serve needs to be acknowledged. Naturally, almost all of the leaders serve every week (94% with the other 6% serving twice a month).

Q.75 asked the motivation question directly and provided four multiple choice answers (of which they could only pick one) and a category for "Other." The biggest motivator for the congregation was, "It gives me a sense of purpose" at 35%, followed by, "Someone asked me/or I want to help the church out" with 30%. The leaders marked a sense of purpose at 52% (much higher than the congregation) and 19% because someone asked. A shift seems to take place as people become more involved and the intrinsic motivation becomes significantly more important to leaders. This is a key shift to develop if we want HCV who can lead other people and are in it for the long haul. Surprisingly, few marked "to meet people/friends" and (fortunately) few marked

"Because I feel guilty if I don't." Almost 30% of both groups marked "Other" which is disappointing. This leaves many motivations undiscovered since this was not an open-ended question.

Q.76 asked them to agree/disagree with the statement "I get significant joy from serving at Beacon." Of the leaders, 90% agree or strongly agree with that statement. Seventy-three percent of the congregation feels the same way. Only a handful of the congregation disagree/strongly disagree (5%). This was expected, as those who are most involved experience the most satisfaction with their service. Continuing to emphasize the satisfaction that people get out of service is a promise that will deliver. This also focuses on intrinsic motivation.

Q.77 attempted to get at the people's availability to serve at Beacon. The leaders, of course, stated overwhelmingly (97%) that they "serve on a regular basis in a ministry I love and/or because I want to help out." The congregation marked the same at only 43%. The remainder stated that they were "too busy and/or overwhelmed to serve at Beacon on a regular basis." This validates and gives a number to the sense derived from the individual interviews. Many are simply overwhelmed with life and cannot serve. However, none of the people in leadership marked this response. What is the likelihood that volunteer leaders are less overwhelmed, less busy, less challenged than the remainder of the congregation? Unlikely. Helping people make decisions that reorient their values would be a necessary part of moving the congregants into higher levels of service. Ten percent of the congregation mentioned that they had been burned out in the past and were taking a break. This is a significant group and need different strategies for re-engagement. Letting them know how to exit a ministry, time commitments, etc., might help ease them back into service. This also came up in the personal interviews.

Surprisingly, only 1% of the congregation and none of the leaders stated that they are not interested in most of the service opportunities that Beacon offers. I have long been under the impression that more people would serve if a church had more diverse offerings to match their passions and gifting. That is not a felt need of the church. Sadly, once again, 22% of the congregation marked "other" thereby leaving more clarity on the table than is preferred.

Q.78, "What is the main thing that limits your ability to serve at Beacon?" makes a fairly aggressive assumption that people want to serve at Beacon but are limited from doing so in some way. Frustratingly, 61% of the leaders and 25% of the congregation marked "Other." Of those that picked one of the given choices the limited time and/or life circumstances was the highest with 47% of the congregation and 13% of the leaders selecting it. This is expected especially in an area like New York. The structure and management and offerings must grapple with this reality. Those concerned with the responsibilities and commitments were 17% for congregation and 13% for leaders. Educating people on what is required will be key in helping these people engage. Thirteen percent of leaders and 7% of congregants have been burned out in the past. Only 2% of the congregation said they don't know where to serve which is surprisingly low. I've mistakenly believed that some people don't serve because they simply don't know their next step. The congregation and leaders seem to disagree.

Q.79 was an effort to identify who is involved (and in what) outside of Beacon.[3] Interestingly, 26% of our leaders don't serve elsewhere because they are too busy at Beacon and another 35% don't serve elsewhere without the qualifier. That means 61% of

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[3] This question was developed using information on organizations people volunteer with from Patricia Becker, *Social Change in America: The Historical Handbook 2006,* (Lanham, MD: Bernan Press, 2006), 119.

the leaders are solely committed to Beacon. Among congregants, 43% don't serve anywhere and only 4% are too busy at Beacon to serve elsewhere. This points to a large pool of people who are simply not serving inside or outside of Beacon. When combined with Q.80, which tries to uncover how often people serve outside of Beacon, nearly half of the respondents don't serve at all and of those that do it is fairly limited. Only 19% of leaders and 14% of congregants serve almost every week outside of Beacon. This indicates that not many are significantly serving anywhere and that if they don't serve at Beacon they are likely to not serve anywhere.

Q.81 attempts to uncover negative experiences people had in the past while volunteering at Beacon or elsewhere. 26% of leaders and 13% of congregants indicated micromanagement was a problem for them in the past. Too much work/not enough help showed up for 19% of leaders and 13% of congregants. Leaders (13%) were frustrated by mediocre team members or conflict whereas few of the congregants (3%) experienced these. Once again, the design of the survey leaves too many "others" with 42% of the leaders and a surprisingly high 65% of the congregants having negative experiences not listed in the choices.

Q.82 indicates high levels of agreement with the sense that a person's gifts/abilities/strengths are utilized in helping accomplish the purpose of God on earth. Considering the importance of "purpose" in motivation this seems encouraging. Eighty-four percent of leaders agree/strongly agree. Only 53% of congregants fall in this category which points to great potential to help people find more significance in serving. Painting the picture and reminding folks as well as personal testimonies may help win some over. Sadly, 16% of leaders have not connected their gifts to God's greater purpose. This might lead to turnover and conflict if not addressed. Forty-seven percent of the

congregants do not yet connect their gifting to God's purpose. This seems a huge pool of potential ministers who have yet to awaken to God's call on their lives.

The final question was open ended and asked, "What would need to happen in your life for you to get more involved in volunteering at Beacon or outside of Beacon?" Grouping the response of the congregation puts 48% saying some form of "need more time." Twelve percent replied with needing direction or training. Nine percent said they are already serving at capacity. Four percent said they feared burnout. The remaining 26% had unique answers or unintelligible responses. The leaders were more consistent with 31% saying time, 44% saying they already serve and 25% marking "other." Once again, time/life circumstance presents itself as the top reason most people believe they are not serving as often as they might otherwise. A few comments indicated that once they had less work or family responsibility they would begin serving more. Most indicated this would be a positive thing for them if it happened.

Summary

Once of the main questions we started with was whether our people live out their calling as priests in God's Kingdom. We discovered high levels of priestly behavior across all seven marks of a priest (and the correlated Five Life Practices) for 40-50% of the congregation. Even though the doctrine of the Priesthood of all Believers is most likely poorly understood by them, it seems that many are trying to live as priests with a number of them exhibiting very high levels of involvement in priestly activities. The longer someone attends Beacon, the higher the correlation of excitement in ministry and a lower sense of concern regarding the demands of volunteering. However, about half do not serve in any ministry at Beacon or in their communities.

The projects uncovered high levels of buy-in from congregants most engaged in service, trained in volunteerism, and who have more access to clergy. For congregants who do not yet serve at Beacon, they have higher levels of concern and hesitation, yet seem excited about the possibility of serving. Many who don't serve are excited about the prospect of serving. This may represent a large potential pool of volunteers. Everyone wants to know where they fit in and that their work matters. It is also a discouraging reality that some people face truly overwhelming life circumstances. People also generally need to be asked to serve and many feel "too busy."

Overall, it seems that high level volunteers greatly enjoy their role as priests in God's Kingdom and appreciate the part that Beacon plays in helping them live out their calling. Creating mechanisms by which to engage the other 50-60% of the congregation could unleash a significant force of priestly activity into the harvest.

Another project sought to understand why potential leaders don't serve. The responses were mostly expected. Not enough time, too busy, no margin, etc. It was also discovered that there is a lifetime of bad decisions based on immature values or straight up sin that lock people out of active ministry. It was expected that many people would feel insecure about serving because they lacked skills and needed training. Somewhat surprisingly, few were concerned about a lack of training. Feeling pressure if they wanted to stop serving was on the minds of many congregants and may point to a significant reason people resist serving.

CHAPTER 5

WHAT WAS LEARNED?

The goal of this thesis-project was to better understand what elements would be needed to create a leadership culture in a local church that encourages High Capacity Leaders (HCV defined as volunteers who lead other volunteers) to step up and use their gifts in the local church. The method pursued involved: 1) creating a baseline of understanding the whole of the congregation; 2) researching the motivations and de-motivations of current High Capacity Volunteers; 3) exploring the fears and resistance of potential volunteer leaders; 4) comparing the High Capacity Volunteers with the rest of the congregation in an attempt to uncover significant differences.

The study began with the assumption that a collection of doctrines, values, and practices would be revealed that kept volunteer leaders engaged in the mission. It was also believed that a collection of obstacles would be uncovered that kept potential volunteer leaders from full engagement in the local church.

The research led to a core value, three components, and three nodes that would be helpful in creating a leadership incubator for HCV. The following diagram captures some of the learnings in a concise form:

Core of Character

The Scriptures, many writers and Beacon's HCV all point to the great importance of *Character* when it comes to church leaders. It sits at the middle of the diagram to capture the centrality of basic Christian maturity in the lives of clergy who wish to lead others.

Component #1: Motivate

The model begins with *Motivate* which captures three learnings: *Purpose*, *Priesthood* and *Burden*.

Purpose. Motivation theory highlights the value of *Purpose* when inspiring people toward action. There is no organization that can muster a higher *Purpose* than the local church who is literally on a mission from God. She is the Bride of Christ and the hope of the world where humanity finds her true meaning. Keeping this great truth before the people is essential if leaders wish to motivate others to join in the great mission. High Capacity Volunteers (HCV) want to know where they fit in and that their work matters. Finding ways to share stories and help others see the life-change going on around them and because of them is essential. Raising the awareness of the value and the purpose of why we serve in the Kingdom may inspire years of faithful service.

Priesthood. The involvement of every single Christian is a teaching essential to motivating Christians toward higher levels of sacrifice. Shared leadership is seen in both the Scriptures and the literature. Raising the value and awareness of every member ministry will help create the necessary pipeline to recruit HCV.

Burden. The model seeks to capture both the urgency of the work and the obligation each Christian has in playing their part. However, the talk of duty and responsibility begins to push people toward extrinsic motivations which are less effective in the long run. Rarely will guilt and shame produce the lasting results needed to keep HCV engaged and thriving. *Burden* seeks to capture the gravitas of the situation without the "should-ing upon" that guilt can produce. It is a discouraging realization that some people really are overwhelmed with terrible life circumstances. This is easy to forget when our lives are going well and there are no serious challenges. One of the risks in trying to motivate people to serve is saddling genuinely overwhelmed people with unnecessary guilt. There are people in life situations that genuinely cannot give any time at least for a season. Sick parents, children with special needs, medical conditions and

many other challenges can legitimately pull people out of serving in the local church. Some recognition of this reality as well as compassion may help to alleviate their circumstances.

One of the challenges we face in asking people to serve is their belief and reality that they are "too busy." However, many are too busy because of a lifetime of bad decisions. How can they come back from so many bad decisions? Strapped with debilitating debt, mortgage payments they can't afford, student loans that are choking out their money and time--all of these have no easy exit. Some people would need to sell houses or move to another state or default on loans to unburden themselves. Add to this the lifestyle choices of fancy cars, expensive neighborhoods with top-ranked school districts, and vacations and suddenly we are faced with seemingly insurmountable obstacles to mobilize these folks. Discipleship will be key before service for many of these people, and the transition to effective Kingdom service may take decades not months or years.

Practical Thoughts. Touching on the purpose of the church on a monthly basis would help keep the value in front of the congregation. A regular preaching schedule might include teaching on the Priesthood of all Believers at least quarterly. A class on volunteerism can delve deeper into the history and biblical teaching. All publicity, from first time guest brochures to membership materials to the website, can highlight both the purpose of the church and the importance of every member ministry.

Sharing stories in all communication channels that highlight existing HCV can set a culture that causes others to aspire to high sacrifice. HCV aren't generally intimidated by hard work or big asks. Let their stories be known.

The Ask Node

The *Ask* node of the model is simply a reminder to recognize something that came up repeatedly in the Focus Group and Interviews as well as observing it in the biblical text. People must be asked if they are to consider being a part of something. This *Ask* can come from the pulpit. General calls from the pulpit certainly lead some people to serve but most will respond to personal invites. The *Ask* can also be crowdsourced to other leaders including HCV who often prove very effective in recruiting others. People want the personal experience and challenge and it doesn't have to come from the senior pastor. Small group leaders, friends, other staff, and family members all have a part to play in recruitment. In addition, serious consideration should be made for every church, regardless of size, to recruit a Volunteer Coordinator who will help oversee, give structure and provide the energy to the initial recruitment *Ask*. A permanent table setup for the Coordinator can continue to keep the value before the congregation. Staff the table at each service and keep a supply of resources exclusively for volunteers (job descriptions, appropriate books, etc.). A systematized way to *Ask* people to serve early and often in the church ought to be developed.

Component #2: Mobilize

The second stop in the model is *Mobilize*. This captures the culture, process and tools by which volunteer leaders are on-boarded into the ministry.

Autonomy. A culture of *Autonomy* came up in both the literature and research projects. Giving away ministry in a trusting way that allows HCV to maneuver and shape things is essential to keep the best people engaged. Avoiding the sense of distrust through micromanagement and excessive critique is the flip side.

Tools. Mobilizing also requires actual resourcing of volunteer leaders. The literature talks about the need for Human Resource tools and training for clergy in delegation and leadership. The Scriptures give us examples of God's people using new tools and techniques to organize the work (remember Moses, Jethro and the Deacons of Acts). Clergy will be organizing more and more volunteer leaders who often can give limited amounts of time. It was easier when a single volunteer would give ten or more hours a week. When those ten hours are broken up among four or five volunteers the span of care quickly grows to an unmanageable level. Though beyond the scope of this thesis-project there are many tools available that help Mobilize HCV every step of the way. Management tools such as Church Community Builder (CCB.com), Asana (Asana.com) and other online tools allow for the distribution of labor. A virtual PBXs and church branded email redirects establish legitimacy of volunteer leaders. Job descriptions with expected time/day commitments reduce anxiety and increase buy in. In addition, job descriptions clarify expectations setting volunteers up for success.

Practical thoughts. Allowing for autonomy in spending and setting of budgets, distributive purchasing, resisting micromanagement are all ways to create a culture of Autonomy. Management tools are abundant now and can make HCV feel invested and accountable to the church. Generally speaking, clergy can treat most volunteer leaders as if they were paid staff.

Somehow, clergy have to get people going. Some sort of easy on ramp for the hesitant or time crunched will be needed. Smaller, bite-sized and one-off opportunities may help. Personal follow up after a small service opportunity can allow for a more substantial conversation about volunteerism. Clear expectations and the prerequisites for serving in a given position will allow busy people to examine their schedules (and values)

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and see if they can take something on. There may be many people who assume the expectations are far greater than reality. Some want to know that they are not "signing their life away" as they did in their previous church.

Talented people want the freedom to do their ministry without micromanagement and with a high degree of trust and responsibility. Too often pastors get little from volunteers because they ask and trust little. That doesn't mean people don't want any help. People want to succeed and be a part of a larger whole. They want feedback and direction because they genuinely want to perform well.

The Feedback Node

The next node relates to both *Mobilizing* and *Managing*. It entails creating *Feedback* loops for all HCV. The interviews of this thesis-project and others that were read indicated that volunteers want to hear from their ministry managers. For most churches this means the pastor or an associate. The first part of the *Feedback* involves regular gratitude (handwritten cards, public recognition, small gifts, dinners out, etc.). The second part involves assessment and critique of ministry initiatives. HCV want to do good work. The want to know what the win is and if they are hitting it. Clergy cannot avoid honest evaluation and critique. It helps if HCV understand that this is the culture of the church during the onboarding process.

Perhaps one of the most overlooked roles of equipping priests is that of protection of our volunteers. Criticism, unhealthy team dynamics, lack of friendships, and a sense of futility of service wear down busy people who start to ask, "Is this worth it?" A feedback loop that asks these kinds of questions on a regular basis may be a helpful way to catch problems before they become too serious.

Component #3: Manage

No matter how much pastors might wish to avoid this part of church work, they must engage in daily management of the ministry leaders. This component includes the value of *Mastery*, *Time*, and *Teaching*.

Mastery. These research projects and much of the literature (especially Pink) make it clear that people want to do well in their work whether it be volunteer or paid. Work satisfaction is often linked to a manager's ability to create an environment where people can succeed. Training on systems, course, classes, conferences, books, articles and podcasts can all be leveraged to help HCV succeed. With such an abundance of resources no pastor has to feel ill-equipped to equip others. Let them shine. Let them become the resident expert in their department. Let everyone know that they are the leading expert in this community. If they already have the right tools and the regular feedback with the expertise of others sharpening them then *Mastery* will develop and create the highest levels of engagement for HCV.

Time. This is both counterintuitive and a bit intimidating for busy pastors. The interviews indicated that even though HCV are extremely busy they will often make time for the relationship with their pastor and other HCV. They get a sense of teamwork and community that can only be built through shared life. Regular meetings (one-two hours each), weekly for key leaders and at least monthly for other leaders are essential. People want face time. This is where the Components and Nodes are further developed. This is when the hard work of spiritual formation happens. This is how the HCV enter into the fullness of their priestly roles. The creation of a simple agenda for these meeting can make them especially effective: 1) Prayer; 2) Ask about Spiritual Disciplines (devotional time, worship experience, etc.); 3) Explore their spiritual growth (virtue and vice); 4)

Encourage and discuss evangelistic efforts; 5) Discuss their ministries (needs, frustrations, joys, etc.); 6) Pray for them. This would capture many of the insights gleaned from the HCV.

In addition, any HCV who are leading others would want to follow a similar plan, with varying degrees of intensity, for all of the volunteers in their care.

Teach. Whether during the regular meetings or through other means (podcasts, articles, books, sermons, etc.), a key part of Managing HCV is the ongoing teaching. This includes the biblical truths needed to thrive and the leadership skills needed to succeed. Both are important and part of the pastoral responsibility.

The Exit Node

This node simply highlights the need to obtain as many exit interviews as is possibly. Whenever a volunteer, especially an HCV, leaves a ministry (even for a lateral move) it is an ideal time to learn everything possible about their experience. Evaluating their ministry leader, assessing the team, evaluating the culture of the department can all be part of the exit interview. If people are leaving the ministry or church altogether these exit interviews are even more important. Both the literature and this research project uncovered stories of heartache and disappointment with volunteerism. Capturing this information in real time can reap many benefits.

How will these outcomes affect ministry?

Beacon is determined to create a leadership culture that serves as an incubator for the creation of many HCV who are able to lead and organize others. The above model contains the components and strategies needed to create the requisite culture. Training will be an important part of cultural shift. Retooling all of our materials (Newcomer Intro

Class, supplement to Alpha, Membership Materials, Small Group Curriculum and Discipleship Classes) to emphasize the importance of serving in ministry is the first step. The research indicated that people benefit from an introductory class on volunteerism so that will also be another strategy to implement. This class will offer a biblical justification for the Priesthood of all Believers and directly address the fears and concerns that demotivate potential HCV. These ideas will also be inserted into the preaching calendar every two-three months to keep the value in front of the congregants. Finally, the creation of a leadership community itself for all potential HCV will help us begin the work of character and skill development needed to raise up volunteers leaders that can mobilize other volunteers. This will, prayerfully, lead to a robust volunteer leadership community that gives people a place to exercise their gifts in the local church and provides more opportunities for regular volunteers to serve in ministries led by HCV.

What else needs to be learned?

In a personal interview with William Vanderbloemen he mentioned that different age groups respond differently to requests for service. It would be interesting to pursue the differences among the generational groups.

One of the problems with the research methodologies employed is trying to figure out causation or correlation with the training programs (Volunteerism Class, Covenant Membership, etc.). Do the classes on volunteerism increase priestly behaviors or do priestly people take the classes? A research project exploring this relationship would be helpful to pastors trying to prioritize strategies.

This thesis-project did not include the area of spiritual gifting. Future projects could attempt to integrate spiritual gifting into the identification, recruitment, and management of HCV.

There were too many "Other" responses in the last project. Many potentially insightful answers were left on the table because of an inadequately designed research tool. Future research is needed to clarify the large amount of lost answers.

Future research projects could also explore ways to identify HCV based on personality or knowledge or experiences. Maybe it is based on who is faithful, available and teachable. Whatever it is, it would be a significant help to local church pastors to "pre-screen" PHCV as part of a class on volunteerism.

Another avenue of research could seek to uncover what tools churches are successfully using to mobilize volunteer leaders who can only give a few hours of service a week. It might first be necessary to develop criteria that identifies which churches are effectively mobilizing volunteers. As of yet, there are few guidelines that exist to help pastors know what proportion of their congregation "ought" to be serving and how many volunteer leaders would amount to a healthy volunteer church culture. In other words, what is a baseline percent to claim strong mobilization of volunteers?

Though the answer to this seems obvious, another avenue of study would be to determine if HCV are just as busy as other congregants. Are there significant demographic or lifestyle or schedule differences that exist between HCV and regular volunteers or congregants?

Concluding Thought

The need for an army of lay people released into the harvest is increasingly essential in this volatile day. The multiplying power of volunteers leading volunteers creates an endless pool of "priests" dedicated to completing the *Missio Dei*. May God help the clergy gain wisdom and work hard to equip the saints for the work of ministry!

Welcome and thank you for participating in this focus group. Tonight is designed to be a simple conversation with me asking questions and all of you sharing your thoughts about the church, especially as it relates to volunteerism. The feedback from tonight will help shape a church-wide survey we plan for later in the year.

1. Let's start with a quick introduction. Tell us your name (name tags?), how long you have been attending Beacon and why did you come back after your first visit.
2. What are some of the highlights of your involvement with Beacon?
3. Does this congregation have a clear vision, goals, or direction for its ministry and mission?
4. If you help out at the church, why do you?
5. Churches regularly ask people to volunteer. What do you think about that? How does that make you feel?
6. What do you see as the primary roles and responsibilities of the pastor of a church?
7. What do you see as the responsibilities of the Congregation?
8. Have you heard of the "Priesthood of All Believers?"
9. What does it mean to you?
10. We talk about the 5 Life Practices...do you know them? (Handout??)
11. In what ways have you seen the 5 Life Practices in your life?
12. How are you learning the Bible?
13. If a friend of yours asks you a deep and important spiritual question what would you do?
14. Would you be comfortable...serving communion, baptizing a friend?
15. Your friend is asking you about Jesus, what do you do next?

Thank you so much for participating in the focus group tonight. Your input has been insightful and very helpful. If you could fill out this demographic form before you leave that would be great. Thank you!

Focus Group Participation Form
1. Name:
2. How long have you attended Beacon?
3. Age:
4. Race/Ethnicity:
5. Have you taken the PLACE Class at Beacon? **Yes No Uncertain**
6. Have you participated in or read books related to spiritual gifts or volunteerism?
   Yes No Uncertain
7. Have you been baptized as an adult? **Yes No**
8. Have you ever had a conversion experience or a moment of decisive faith commitment? **Yes No Uncertain**

Beacon Church Assessment
Thank you so much for participating in this survey. Our goal is to assess the beliefs and practices of the congregation with an emphasis on volunteerism. This is an anonymous survey so please do not put your name anywhere on it.

1. How often do you attend worship services at Beacon?
- ❏ This is my first time
- ❏ Hardly ever or special occasions only
- ❏ Less than once a month
- ❏ Once a month
- ❏ Two or three times a month
- ❏ Weekly

2. How long have you been attending worship services at Beacon?
- ❏ I do not regularly attend
- ❏ Less than 1 year
- ❏ 1-2 years
- ❏ 3-5 years
- ❏ 6-10 years
- ❏ 10+ years

3. Before you started coming to this congregation, were you participating in another congregation?
- ❏ No, I've come here for most of my spiritual journey
- ❏ No, before coming here I had not been attending any congregation for several years
- ❏ No, before coming here I had never regularly attended
- ❏ Yes, immediately prior to coming here, I was participating in another congregation

4. Do you serve in a ministry at Beacon?
- ❏ Yes, more than once a week
- ❏ Yes, about one time a week
- ❏ Yes, every once in awhile
- ❏ Yes, about once or twice a year
- ❏ No

5. Do you currently serve on a leadership team? (check all that apply)
- ❏ Serve on a ministry team on a regular basis (ie. KidzQuest, Band, First Impressions, etc.)
- ❏ Serve on a leadership team (MLT, Staff, Outreach Team, etc.)
- ❏ Lead a ministry (Cafe, KidzQuest, Media, Marriage Ministry, etc.)
- ❏ Other role not listed here (specify): _____
- ❏ None

6. How often do you spend time in private devotional activities (such as prayer, meditation, reading the Bible, etc.)?
- ❏ Every day or most days
- ❏ A few times a week
- ❏ Once a week
- ❏ Occasionally
- ❏ Hardly ever
- ❏ Never

	Yes	No	Unknown
7. Have you been baptized in water as an adult?	❏	❏	❏
8. Do you pray almost every day?	❏	❏	
9. Are you regularly involved in Prayer Events or Groups at Beacon?	❏	❏	
10. Are you regularly involved in Social Events at Beacon?	❏	❏	
11. Are you regularly involved in Growth Groups at Beacon?	❏	❏	
12. Are you regularly involved in a Discipleship Group at Beacon?	❏	❏	
13. Do you participate in Core Training at Beacon?	❏	❏	
14. Have you been intentionally discipled in the Christian faith?	❏	❏	❏
15. Have you taken the PLACE Class at Beacon?	❏	❏	❏
16. Have you read a book or taken another class on Spiritual Gifts?	❏	❏	❏
17. Are you a Covenant Member at Beacon?	❏	❏	❏
18. Have you invited someone to church in the last year?	❏	❏	❏
19. Have you ever shared your faith with a non-Christian?	❏	❏	
20. Have you shared your faith with at least one person in the last year?	❏	❏	
21. If you died today are you certain you would go to heaven?	❏	❏	❏

22. Which statement comes closest to your view of the Bible?
- ❏ The Bible is the word of God, to be taken literally word for word
- ❏ The Bible is the word of God, to be understood in the light of the interpretation of the Church
- ❏ The Bible is the word of God, to be interpreted in the light of its historical and linguistic context
- ❏ The Bible is not the word of God but is a valuable book
- ❏ The Bible is not the word of God, but contains God's word to us
- ❏ The Bible is an ancient book with little value today
- ❏ Don't know

23. Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior?
- ❏ I do not have faith, so the question is not applicable
- ❏ I do not talk about my faith; my life and actions are sufficient
- ❏ I find it hard to talk about my faith in ordinary language
- ❏ I mostly feel at ease talking about my faith and do so if it comes up
- ❏ I feel at ease talking about my faith and seek opportunities to do so

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
24. All the different religions are equally good ways of helping a person find ultimate truth	❏	❏	❏	❏	❏
25. I've had a significant moment of conversion to Christianity	❏	❏	❏	❏	❏
26. Prayer is a significant part of my spiritual journey	❏	❏	❏	❏	❏
27. Over the last year I haven't really grown in my Christian faith	❏	❏	❏	❏	❏
28. Participating in activities at Beacon has had a significant, positive impact on my spiritual growth	❏	❏	❏	❏	❏
29. I'm excited to serve at Beacon	❏	❏	❏	❏	❏
30. I'm nervous about the commitment necessary when volunteering at church	❏	❏	❏	❏	❏
31. I'm too busy to volunteer at church	❏	❏	❏	❏	❏
32. As a volunteer I'm concerned about my lack of training or skill	❏	❏	❏	❏	❏
33. I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	❏	❏	❏	❏	❏
34. In the last year I have gained victory over some sin(s) in my life	❏	❏	❏	❏	❏
35. It is important for Christians to share their faith story with non Christians	❏	❏	❏	❏	❏
36. I'm ready to share my faith in Jesus with my non-Christian friends	❏	❏	❏	❏	❏
37. Some of my closest friends are at Beacon	❏	❏	❏	❏	❏
38. The Lord's Supper is a significant part of my worship life	❏	❏	❏	❏	❏
39. I think we receive the Lord's Supper too often at Beacon	❏	❏	❏	❏	❏

40. Which sentence best reflects your practice of financial stewardship?
- ❏ I am giving at least 10% of my income to support the local church and/or other Christian ministries while also regularly giving money to serve and help others.
- ❏ I give close to 10% of my income to support the local church and/or other Christian ministries, but any other financial gifts to help and serve others comes out of that 10%.
- ❏ More than 5% of my income goes to support the local church, other Christian ministries, and to serve others in need.
- ❏ More than 2% of my income goes to support the local church, Christian ministries, & to serve the needy.
- ❏ "I occasionally give, but it amounts to less than 2% of my income."

41. Age
- ❏ Under 20
- ❏ 20-24
- ❏ 25-34
- ❏ 35-44
- ❏ 45-54
- ❏ 55-64
- ❏ 65-74
- ❏ 75 or over

42. Are you:
- ❏ Female ❏ Male

43. What is your marital status?
- ❏ Never married
- ❏ Living in a committed relationship
- ❏ Married
- ❏ Separated
- ❏ Divorced
- ❏ Remarried
- ❏ Widowed

44. What is your race or origin?
- ❏ Asian or Pacific Islander
- ❏ South Asian
- ❏ Black or African American
- ❏ Hispanic, Latino, or Spanish origin
- ❏ Native American or Alaska Native
- ❏ White or Caucasian
- ❏ Some other race (please specify):
  _____

Q1 How often do you attend worship services?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	First time	16	4.1	4.1	4.1
	Hardly ever	11	2.8	2.8	6.9
	< Once a Month	15	3.8	3.8	10.7
	1x Month	14	3.6	3.6	14.3
	2-3x Month	77	19.5	19.6	33.9
	Weekly	259	65.7	66.1	100.0
	Total	392	99.5	100.0	
Missing	System	2	.5		
Total		394	100.0		

Q2 How long have you been attending worship services at Beacon?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I do not regularly attend	20	5.1	5.1	5.1
	< 1 year	59	15.0	15.1	20.3
	1-2 years	103	26.1	26.4	46.7
	3-5 years	116	29.4	29.7	76.4
	6-10 years	56	14.2	14.4	90.8
	10+ years	36	9.1	9.2	100.0
	Total	390	99.0	100.0	
Missing	System	4	1.0		
Total		394	100.0		

Q3 Before Beacon, were you participating in another congregation?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No, I've come here for most of my spiritual journey	27	6.9	6.9	6.9
	No, before comming here I wasn't attending for several years	63	16.0	16.1	23.0
	No, before coming here I never regularly attended	33	8.4	8.4	31.4
	Yes, I was participating in another congregation	269	68.3	68.6	100.0
	Total	392	99.5	100.0	
Missing	System	2	.5		
Total		394	100.0		

Q4 Do you serve in a ministry at Beacon?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes, more than once a week	42	10.7	10.7	10.7
	Yes, about one time a week	74	18.8	18.8	29.4
	Yes, every once in awhile	54	13.7	13.7	43.1
	Yes, about once or twice a year	12	3.0	3.0	46.2
	No	212	53.8	53.8	100.0
	Total	394	100.0	100.0	

Q5 Do you currently serve on a leadership team?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Serve on a team regularly	83	21.1	21.3	21.3
	Serve on a leadership team	25	6.3	6.4	27.7
	Lead a ministry	16	4.1	4.1	31.8
	Other	1	.3	.3	32.1
	None	265	67.3	67.9	100.0
	Total	390	99.0	100.0	
Missing	System	4	1.0		
Total		394	100.0		

Q5a Leadership team other

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		377	95.7	95.7	95.7
	children's choir	1	.3	.3	95.9
	Coffee	1	.3	.3	96.2
	communion & prayer team	1	.3	.3	96.4
	Disciple Maker	1	.3	.3	96.7
	discipleship leader	1	.3	.3	97.0
	Fests/Communion/VBS	1	.3	.3	97.2
	growth group	1	.3	.3	97.5
	Growth group	1	.3	.3	97.7
	Growth Group	1	.3	.3	98.0
	growth group leader/praye	1	.3	.3	98.2
	Lead Growth Group	1	.3	.3	98.5
	meals	1	.3	.3	98.7
	Not church-related	1	.3	.3	99.0
	pray/gg	1	.3	.3	99.2
	Serve during special even	1	.3	.3	99.5
	Street Fair	1	.3	.3	99.7
	yoga	1	.3	.3	100.0
	Total	394	100.0	100.0	

Q6 How often do you spend time in private devotional activities?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly every day	187	47.5	47.5	47.5
	Few times a week	93	23.6	23.6	71.1
	Once a week	24	6.1	6.1	77.2
	Occasionally	57	14.5	14.5	91.6
	Hardly ever	29	7.4	7.4	99.0
	Never	4	1.0	1.0	100.0
	Total	394	100.0	100.0	

Q7 Have you been baptized in water as an adult?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	236	59.9	60.1	60.1
	No	154	39.1	39.2	99.2
	Unknown	3	.8	.8	100.0
	Total	393	99.7	100.0	
Missing	System	1	.3		
Total		394	100.0		

Q8 Do you pray almost every day?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	322	81.7	81.9	81.9
	No	71	18.0	18.1	100.0
	Total	393	99.7	100.0	
Missing	System	1	.3		
Total		394	100.0		

Q9 Are you regularly involved in Prayer Events or Groups at Beacon?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	130	33.0	33.2	33.2
	No	261	66.2	66.8	100.0
	Total	391	99.2	100.0	
Missing	System	3	.8		
Total		394	100.0		

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Q10 Are you regularly involved in Social Events at Beacon

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	185	47.0	47.4	47.4
	No	205	52.0	52.6	100.0
	Total	390	99.0	100.0	
Missing	System	4	1.0		
Total		394	100.0		

Q11 Are you regularly involved in Growth Groups at Beacon?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	122	31.0	31.1	31.1
	No	270	68.5	68.9	100.0
	Total	392	99.5	100.0	
Missing	System	2	.5		
Total		394	100.0		

Q12 Are you involved in a Discipleship Group at Beacon?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	63	16.0	16.2	16.2
	No	327	83.0	83.8	100.0
	Total	390	99.0	100.0	
Missing	System	4	1.0		
Total		394	100.0		

Q13 Do you participate in Core Training at Beacon?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	99	25.1	25.3	25.3
	No	292	74.1	74.7	100.0
	Total	391	99.2	100.0	
Missing	System	3	.8		
Total		394	100.0		

Q14 Have you been intentionally discipled in the Christian Faith?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	199	50.5	50.9	50.9
	No	130	33.0	33.2	84.1
	Unknown	62	15.7	15.9	100.0
	Total	391	99.2	100.0	
Missing	System	3	.8		
Total		394	100.0		

Q15 Have you taken the PLACE Class at Beacon?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	105	26.6	26.7	26.7
	No	279	70.8	71.0	97.7
	Unknown	9	2.3	2.3	100.0
	Total	393	99.7	100.0	
Missing	System	1	.3		
Total		394	100.0		

Q16 Have you read a book or taken another class on Spirtual Gifts?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	175	44.4	44.4	44.4
	No	202	51.3	51.3	95.7
	Unknown	17	4.3	4.3	100.0
	Total	394	100.0	100.0	

Q17 Are you a Covenant Member at Beacon?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	124	31.5	31.6	31.6
	No	260	66.0	66.3	98.0
	Unknown	8	2.0	2.0	100.0
	Total	392	99.5	100.0	
Missing	System	2	.5		
Total		394	100.0		

Q18 Have you invited someone to church in the last year?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	279	70.8	70.8	70.8
	No	109	27.7	27.7	98.5
	Unknown	6	1.5	1.5	100.0
	Total	394	100.0	100.0	

Q19 Have you ever shared your faith with a non-Christian?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	336	85.3	86.4	86.4
	No	53	13.5	13.6	100.0
	Total	389	98.7	100.0	
Missing	System	5	1.3		
Total		394	100.0		

Q20 Have you shared your faith with at least one person in the last year?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	314	79.7	80.5	80.5
	No	76	19.3	19.5	100.0
	Total	390	99.0	100.0	
Missing	System	4	1.0		
Total		394	100.0		

Q21 If you died today are you certain you would go to heaven?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	306	77.7	78.3	78.3
	No	22	5.6	5.6	83.9
	Unknown	63	16.0	16.1	100.0
	Total	391	99.2	100.0	
Missing	System	3	.8		
Total		394	100.0		

Q22 Which statement comes closest to your view of the Bible?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bible is the literal word of God	138	35.0	35.4	35.4
	Bible is the word of God interpreted by the church	101	25.6	25.9	61.3
	Bible is the word of God interpreted historicaly and linguisticly	125	31.7	32.1	93.3
	Bible is the not word of God but valuable	2	.5	.5	93.6
	Bible is not word of God but contains God's word	10	2.5	2.6	96.4
	Bible is an ancient book with little value	1	.3	.3	96.7
	Don't know	13	3.3	3.3	100.0
	Total	390	99.0	100.0	
Missing	System	4	1.0		
Total		394	100.0		

Q23 Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I do not have faith	3	.8	.8	.8
	I do not talk about my faith, actions are sufficient	21	5.3	5.4	6.2
	I find it hard to talk about my faith	85	21.6	22.0	28.2
	I mostly feel at ease and do so if it comes up	186	47.2	48.1	76.2
	I feel at ease and seek opportunities to do so	92	23.4	23.8	100.0
	Total	387	98.2	100.0	
Missing	System	7	1.8		
Total		394	100.0		

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Q24 the different religions are equally good ways of helping a person find ultimate truth

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	30	7.6	7.7	7.7
	Agree	66	16.8	16.8	24.5
	Undecided	57	14.5	14.5	39.0
	Disagree	94	23.9	24.0	63.0
	Strongly Disagree	145	36.8	37.0	100.0
	Total	392	99.5	100.0	
Missing	System	2	.5		
Total		394	100.0		

Q25 I've had a significant moment of conversion to Christianity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	133	33.8	34.0	34.0
	Agree	108	27.4	27.6	61.6
	Undecided	87	22.1	22.3	83.9
	Disagree	55	14.0	14.1	98.0
	Strongly Disagree	8	2.0	2.0	100.0
	Total	391	99.2	100.0	
Missing	System	3	.8		
Total		394	100.0		

Q26 Prayer is a significant part of my spiritual journey

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	224	56.9	56.9	56.9
	Agree	138	35.0	35.0	91.9
	Undecided	22	5.6	5.6	97.5
	Disagree	7	1.8	1.8	99.2
	Strongly Disagree	3	.8	.8	100.0
	Total	394	100.0	100.0	

Q27 Over the last year I haven't really grown in my Christian faith

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	31	7.9	7.9	7.9
	Agree	81	20.6	20.6	28.5
	Undecided	48	12.2	12.2	40.7
	Disagree	146	37.1	37.2	77.9
	Strongly Disagree	87	22.1	22.1	100.0
	Total	393	99.7	100.0	
Missing	System	1	.3		
Total		394	100.0		

Q28 Participating in activities at Beacon has had a significant, postive impact on my spiritual growth

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	126	32.0	32.6	32.6
	Agree	154	39.1	39.9	72.5
	Undecided	96	24.4	24.9	97.4
	Disagree	5	1.3	1.3	98.7
	Strongly Disagree	5	1.3	1.3	100.0
	Total	386	98.0	100.0	
Missing	System	8	2.0		
Total		394	100.0		

Q29 I'm excited to serve at Beacon

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	112	28.4	28.7	28.7
	Agree	149	37.8	38.2	66.9
	Undecided	121	30.7	31.0	97.9
	Disagree	6	1.5	1.5	99.5
	Strongly Disagree	2	.5	.5	100.0
	Total	390	99.0	100.0	
Missing	System	4	1.0		
Total		394	100.0		

Q30 I'm nervous about the commitment necessary when volunteering at church

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	16	4.1	4.1	4.1
	Agree	119	30.2	30.4	34.5
	Undecided	73	18.5	18.7	53.2
	Disagree	117	29.7	29.9	83.1
	Strongly Disagree	66	16.8	16.9	100.0
	Total	391	99.2	100.0	
Missing	System	3	.8		
Total		394	100.0		

Q31 I'm too busy to volunteer at church

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	13	3.3	3.3	3.3
	Agree	74	18.8	18.9	22.3
	Undecided	91	23.1	23.3	45.5
	Disagree	151	38.3	38.6	84.1
	Strongly Disagree	62	15.7	15.9	100.0
	Total	391	99.2	100.0	
Missing	System	3	.8		
Total		394	100.0		

Q32 As a volunteer I'm concerned about my lack of trainng or skill

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	9	2.3	2.3	2.3
	Agree	70	17.8	17.9	20.2
	Undecided	96	24.4	24.6	44.8
	Disagree	162	41.1	41.4	86.2
	Strongly Disagree	54	13.7	13.8	100.0
	Total	391	99.2	100.0	
Missing	System	3	.8		
Total		394	100.0		

Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	13	3.3	3.3	3.3
	Agree	73	18.5	18.6	21.9
	Undecided	107	27.2	27.3	49.2
	Disagree	147	37.3	37.5	86.7
	Strongly Disagree	52	13.2	13.3	100.0
	Total	392	99.5	100.0	
Missing	System	2	.5		
Total		394	100.0		

Q34 In the last year I have gained victory over some sin(s) in my life

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	53	13.5	13.5	13.5
	Agree	219	55.6	55.7	69.2
	Undecided	92	23.4	23.4	92.6
	Disagree	22	5.6	5.6	98.2
	Strongly Disagree	7	1.8	1.8	100.0
	Total	393	99.7	100.0	
Missing	System	1	.3		
Total		394	100.0		

Q35 It is imortant for Christians to share their faith story with non-Christians

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	193	49.0	49.0	49.0
	Agree	152	38.6	38.6	87.6
	Undecided	37	9.4	9.4	97.0
	Disagree	10	2.5	2.5	99.5
	Strongly Disagree	2	.5	.5	100.0
	Total	394	100.0	100.0	

Q36 I'm ready to share my faith in Jesus with my non-Christian friends

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	124	31.5	31.5	31.5
	Agree	172	43.7	43.7	75.1
	Undecided	77	19.5	19.5	94.7
	Disagree	17	4.3	4.3	99.0
	Strongly Disagree	4	1.0	1.0	100.0
	Total	394	100.0	100.0	

Q37 Some of my closest friends are at Beacon

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	64	16.2	16.5	16.5
	Agree	94	23.9	24.2	40.7
	Undecided	74	18.8	19.1	59.8
	Disagree	126	32.0	32.5	92.3
	Strongly Disagree	30	7.6	7.7	100.0
	Total	388	98.5	100.0	
Missing	System	6	1.5		
Total		394	100.0		

Q38 The Lord's Supper is a significant part of my worship life

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	129	32.7	32.7	32.7
	Agree	170	43.1	43.1	75.9
	Undecided	69	17.5	17.5	93.4
	Disagree	21	5.3	5.3	98.7
	Strongly Disagree	5	1.3	1.3	100.0
	Total	394	100.0	100.0	

Q39 I think we receive the Lord's Supper too often at Beacon

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	13	3.3	3.3	3.3
	Agree	35	8.9	9.0	12.3
	Undecided	77	19.5	19.7	32.0
	Disagree	151	38.3	38.6	70.6
	Strongly Disagree	115	29.2	29.4	100.0
	Total	391	99.2	100.0	
Missing	System	3	.8		
Total		394	100.0		

Q40 Which sentence best reflects your practice of financial stewardship

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	10%+	87	22.1	24.5	24.5
	10%	53	13.5	14.9	39.4
	5%	54	13.7	15.2	54.6
	2%	57	14.5	16.1	70.7
	<2%	104	26.4	29.3	100.0
	Total	355	90.1	100.0	
Missing	System	39	9.9		
Total		394	100.0		

Q41 Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	<20	41	10.4	10.5	10.5
	20-24	12	3.0	3.1	13.5
	25-34	67	17.0	17.1	30.6
	35-44	123	31.2	31.4	62.0
	45-54	73	18.5	18.6	80.6
	55-64	57	14.5	14.5	95.2
	65-74	15	3.8	3.8	99.0
	75+	4	1.0	1.0	100.0
	Total	392	99.5	100.0	
Missing	System	2	.5		
Total		394	100.0		

Q42 Are you Female or Male

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	201	51.0	58.6	58.6
	Male	142	36.0	41.4	100.0
	Total	343	87.1	100.0	
Missing	System	51	12.9		
Total		394	100.0		

Q43 What is your marital status?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never Married	83	21.1	21.4	21.4
	Living in a committed relationship	15	3.8	3.9	25.3
	Married	239	60.7	61.6	86.9
	Separated	11	2.8	2.8	89.7
	Divorced	29	7.4	7.5	97.2
	Remarried	6	1.5	1.5	98.7
	Widowed	5	1.3	1.3	100.0
	Total	388	98.5	100.0	
Missing	System	6	1.5		
Total		394	100.0		

Q44 What is your race or origin?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Asian or Pacific Islander	80	20.3	21.6	21.6
	South Asian	15	3.8	4.1	25.7
	Black or African American	19	4.8	5.1	30.8
	Hispanic, Latino, or Spanish Origin	51	12.9	13.8	44.6
	Native American or Alaskan Native	2	.5	.5	45.1
	White or Caucasion	183	46.4	49.5	94.6
	Other	20	5.1	5.4	100.0
	Total	370	93.9	100.0	
Missing	System	24	6.1		
Total		394	100.0		

Q44a Other race or origin

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		377	95.7	95.7	95.7
	Asian,PI,Native American/	1	.3	.3	95.9
	Asian/Black/Hispanic	1	.3	.3	96.2
	Asian/White	2	.5	.5	96.7
	Black/Hispanic	2	.5	.5	97.2
	Black/Hispanic/Native Ame	1	.3	.3	97.5
	Black/White	2	.5	.5	98.0
	Guyanese	3	.8	.8	98.7
	Hispanic/Native American	1	.3	.3	99.0
	Hispanic/white	1	.3	.3	99.2
	Hispanic/White	1	.3	.3	99.5
	Native American/White	1	.3	.3	99.7
	White/Hispanic	1	.3	.3	100.0
	Total	394	100.0	100.0	

IBM SPSS Web Report - Output53

Crosstabs

Crosstabs - Q21 If you died today are you certain you would go to heaven? * Q6 How often do you spend time in private devotional activities? Crosstabulation - December 21, 2016

Q21 If you died today are you certain you would go to heaven? * Q6 How often do you spend time in private devotional activities? Crosstabulation

			Q6 How often do you spend time in private devotional activities?						Total
			Mostly every day	Few times a week	Once a week	Occasionally	Hardly ever	Never	
Q21 If you died today are you certain you would go to heaven?	Yes	Count	162	70	19	38	16	1	306
		% within Q21 If you died today are you certain you would go to heaven?	52.9%	22.9%	6.2%	12.4%	5.2%	0.3%	100.0%
	No	Count	6	5	2	3	4	2	22
		% within Q21 If you died today are you certain you would go to heaven?	27.3%	22.7%	9.1%	13.6%	18.2%	9.1%	100.0%
	Unknown	Count	17	18	3	15	9	1	63
		% within Q21 If you died today are you certain you would go to heaven?	27.0%	28.6%	4.8%	23.8%	14.3%	1.6%	100.0%
Total		Count	185	93	24	56	29	4	391
		% within Q21 If you died today are you certain you would go to heaven?	47.3%	23.8%	6.1%	14.3%	7.4%	1.0%	100.0%

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Crosstabs

Crosstabs - Q21 If you died today are you certain you would go to heaven? * Q6 How often do you spend time in private devotional activities? Crosstabulation - December 21, 2016

Q21 If you died today are you certain you would go to heaven? * Q6 How often do you spend time in private devotional activities? Crosstabulation

			Q6 How often do you spend time in private devotional activities?						
			Mostly every day	Few times a week	Once a week	Occasionally	Hardly ever	Never	Total
Q21 If you died today are you certain you would go to heaven?	Yes	Count	162	70	19	38	16	1	306
		% within Q6 How often do you spend time in private devotional activities?	87.6%	75.3%	79.2%	67.9%	55.2%	25.0%	78.3%
	No	Count	6	5	2	3	4	2	22
		% within Q6 How often do you spend time in private devotional activities?	3.2%	5.4%	8.3%	5.4%	13.8%	50.0%	5.6%
	Unknown	Count	17	18	3	15	9	1	63
		% within Q6 How often do you spend time in private devotional activities?	9.2%	19.4%	12.5%	26.8%	31.0%	25.0%	16.1%
Total		Count	185	93	24	56	29	4	391
		% within Q6 How often do you spend time in private devotional activities?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q21 If you died today are you certain you would go to heaven? * Q22 Which statement comes closest to your view of the Bible? Crosstabulation - December 21, 2016

Q21 If you died today are you certain you would go to heaven? * Q22 Which statement comes closest to your view of the Bible? Crosstabulation

			Q22 Which statement comes closest to your view of the Bible?							
			Bible is the literal word of God	Bible is the word of God interpreted by the church	Bible is the word of God interpreted historicaly and linguisticly	Bible is the not word of God but valuable	Bible is not word of God but contains God's word	Bible is an ancient book with little value	Don't know	Tot
Q21 If you died today are you certain you would go to heaven?	Yes	Count	121	67	100	1	7	0	6	
		% within Q22 Which statement comes closest to your view of the Bible?	88.3%	67.0%	80.0%	50.0%	70.0%	0.0%	50.0%	78
	No	Count	7	6	4	1	1	1	2	
		% within Q22 Which statement comes closest to your view of the Bible?	5.1%	6.0%	3.2%	50.0%	10.0%	100.0%	16.7%	5
	Unknown	Count	9	27	21	0	2	0	4	
		% within Q22 Which statement comes closest to your view of the Bible?	6.6%	27.0%	16.8%	0.0%	20.0%	0.0%	33.3%	16
Total		Count	137	100	125	2	10	1	12	
		% within Q22 Which statement comes closest to your view of the Bible?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100

Crosstabs

Crosstabs - Q21 If you died today are you certain you would go to heaven? * Q22 Which statement comes closest to your view of the Bible? Crosstabulation - December 21, 2016

Q21 If you died today are you certain you would go to heaven? * Q22 Which statement comes closest to your view of the Bible? Crosstabulation

			Q22 Which statement comes closest to your view of the Bible?							
			Bible is the literal word of God	Bible is the word of God interpreted by the church	Bible is the word of God interpreted historicaly and linguisticly	Bible is the not word of God but valuable	Bible is not word of God but contains God's word	Bible is an ancient book with little value	Don't know	Tot
Q21 If you died today are you certain you would go to heaven?	Yes	Count	121	67	100	1	7	0	6	
		% within Q21 If you died today are you certain you would go to heaven?	40.1%	22.2%	33.1%	0.3%	2.3%	0.0%	2.0%	100
	No	Count	7	6	4	1	1	1	2	
		% within Q21 If you died today are you certain you would go to heaven?	31.8%	27.3%	18.2%	4.5%	4.5%	4.5%	9.1%	100
	Unknown	Count	9	27	21	0	2	0	4	
		% within Q21 If you died today are you certain you would go to heaven?	14.3%	42.9%	33.3%	0.0%	3.2%	0.0%	6.3%	100
Total		Count	137	100	125	2	10	1	12	
		% within Q21 If you died today are you certain you would go to heaven?	35.4%	25.8%	32.3%	0.5%	2.6%	0.3%	3.1%	100

Crosstabs

Crosstabs - Q21 If you died today are you certain you would go to heaven? * Q23 Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior? Crosstabulation - December 21, 2016

Q21 If you died today are you certain you would go to heaven? * Q23 Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior? Crosstabulation

			Q23 Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior?					
			I do not have faith	I do not talk about my faith, actions are sufficient	I find it hard to talk about my faith	I mostly feel at ease and do so if it comes up	I feel at ease and seek opportunities to do so	Total
Q21 If you died today are you certain you would go to heaven?	Yes	Count	1	11	58	148	82	300
		% within Q23 Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior?	33.3%	55.0%	68.2%	80.0%	90.1%	78.1%
	No	Count	1	5	7	6	3	22
		% within Q23 Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior?	33.3%	25.0%	8.2%	3.2%	3.3%	5.7%
	Unknown	Count	1	4	20	31	6	62
		% within Q23 Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior?	33.3%	20.0%	23.5%	16.8%	6.6%	16.1%
Total		Count	3	20	85	185	91	384
		% within Q23 Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q21 If you died today are you certain you would go to heaven? * Q23 Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior? Crosstabulation - December 21, 2016

Q21 If you died today are you certain you would go to heaven? * Q23 Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior? Crosstabulation

			Q23 Which one of the following best describes your readiness to talk to others about your faith in Jesus as Savior?					
			I do not have faith	I do not talk about my faith, actions are sufficient	I find it hard to talk about my faith	I mostly feel at ease and do so if it comes up	I feel at ease and seek opportunities to do so	Total
Q21 If you died today are you certain you would go to heaven?	Yes	Count	1	11	58	148	82	300
		% within Q21 If you died today are you certain you would go to heaven?	0.3%	3.7%	19.3%	49.3%	27.3%	100.0%
	No	Count	1	5	7	6	3	22
		% within Q21 If you died today are you certain you would go to heaven?	4.5%	22.7%	31.8%	27.3%	13.6%	100.0%
	Unknown	Count	1	4	20	31	6	62
		% within Q21 If you died today are you certain you would go to heaven?	1.6%	6.5%	32.3%	50.0%	9.7%	100.0%
Total		Count	3	20	85	185	91	384
		% within Q21 If you died today are you certain you would go to heaven?	0.8%	5.2%	22.1%	48.2%	23.7%	100.0%

Crosstabs

Crosstabs - Q21 If you died today are you certain you would go to heaven? * Q24 the different religions are equally good ways of helpin a person find ultimate truth Crosstabulation - December 21, 2016

Q21 If you died today are you certain you would go to heaven? * Q24 the different religions are equally good ways of helping a person find ultimate truth Crosstabulation

			Q24 the different religions are equally good ways of helping a person find ultimate truth					
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q21 If you died today are you certain you would go to heaven?	Yes	Count	23	37	35	76	133	304
		% within Q24 the different religions are equally good ways of helping a person find ultimate truth	79.3%	56.9%	61.4%	80.9%	92.4%	78.1%
	No	Count	2	3	6	7	4	22
		% within Q24 the different religions are equally good ways of helping a person find ultimate truth	6.9%	4.6%	10.5%	7.4%	2.8%	5.7%
	Unknown	Count	4	25	16	11	7	63
		% within Q24 the different religions are equally good ways of helping a person find ultimate truth	13.8%	38.5%	28.1%	11.7%	4.9%	16.2%
Total		Count	29	65	57	94	144	389
		% within Q24 the different religions are equally good ways of helping a person find ultimate truth	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q21 If you died today are you certain you would go to heaven? * Q24 the different religions are equally good ways of helpin a person find ultimate truth Crosstabulation - December 21, 2016

Q21 If you died today are you certain you would go to heaven? * Q24 the different religions are equally good ways of helping a person find ultimate truth Crosstabulation

			Q24 the different religions are equally good ways of helping a person find ultimate truth					Total
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
Q21 If you died today are you certain you would go to heaven?	Yes	Count	23	37	35	76	133	304
		% within Q21 If you died today are you certain you would go to heaven?	7.6%	12.2%	11.5%	25.0%	43.8%	100.0%
	No	Count	2	3	6	7	4	22
		% within Q21 If you died today are you certain you would go to heaven?	9.1%	13.6%	27.3%	31.8%	18.2%	100.0%
	Unknown	Count	4	25	16	11	7	63
		% within Q21 If you died today are you certain you would go to heaven?	6.3%	39.7%	25.4%	17.5%	11.1%	100.0%
Total		Count	29	65	57	94	144	389
		% within Q21 If you died today are you certain you would go to heaven?	7.5%	16.7%	14.7%	24.2%	37.0%	100.0%

Crosstabs

Crosstabs - Q21 If you died today are you certain you would go to heaven? * Q35 It is imortant for Christians to share their faith story with non-Christians Crosstabulation - December 21, 2016

Q21 If you died today are you certain you would go to heaven? * Q35 It is imortant for Christians to share their faith story with non-Christians Crosstabulation

			Q35 It is imortant for Christians to share their faith story with non-Christians					Total
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
Q21 If you died today are you certain you would go to heaven?	Yes	Count	168	113	20	4	1	306
		% within Q21 If you died today are you certain you would go to heaven?	54.9%	36.9%	6.5%	1.3%	0.3%	100.0%
	No	Count	6	9	5	2	0	22
		% within Q21 If you died today are you certain you would go to heaven?	27.3%	40.9%	22.7%	9.1%	0.0%	100.0%
	Unknown	Count	18	29	11	4	1	63
		% within Q21 If you died today are you certain you would go to heaven?	28.6%	46.0%	17.5%	6.3%	1.6%	100.0%
Total		Count	192	151	36	10	2	391
		% within Q21 If you died today are you certain you would go to heaven?	49.1%	38.6%	9.2%	2.6%	0.5%	100.0%

Crosstabs

Crosstabs - Q21 If you died today are you certain you would go to heaven? * Q35 It is imortant for Christians to share their faith story with non-Christians Crosstabulation - December 21, 2016

Q21 If you died today are you certain you would go to heaven? * Q35 It is imortant for Christians to share their faith story with non-Christians Crosstabulation

			Q35 It is imortant for Christians to share their faith story with non-Christians					Total
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
Q21 If you died today are you certain you would go to heaven?	Yes	Count	168	113	20	4	1	306
		% within Q35 It is imortant for Christians to share their faith story with non-Christians	87.5%	74.8%	55.6%	40.0%	50.0%	78.3%
	No	Count	6	9	5	2	0	22
		% within Q35 It is imortant for Christians to share their faith story with non-Christians	3.1%	6.0%	13.9%	20.0%	0.0%	5.6%
	Unknown	Count	18	29	11	4	1	63
		% within Q35 It is imortant for Christians to share their faith story with non-Christians	9.4%	19.2%	30.6%	40.0%	50.0%	16.1%
Total		Count	192	151	36	10	2	391
		% within Q35 It is imortant for Christians to share their faith story with non-Christians	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q5 Do you currently serve on a leadership team? Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q5 Do you currently serve on a leadership team? Crosstabulation

| | | | Q5 Do you currently serve on a leadership team? | | | | | Total |
			Serve on a team regularly	Serve on a leadership team	Lead a ministry	Other	None	
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	21	14	5	0	2	42
		% within Q5 Do you currently serve on a leadership team?	25.3%	56.0%	31.3%	0.0%	0.8%	10.8%
	Yes, about one time a week	Count	46	9	8	0	11	74
		% within Q5 Do you currently serve on a leadership team?	55.4%	36.0%	50.0%	0.0%	4.2%	19.0%
	Yes, every once in awhile	Count	14	1	3	1	33	52
		% within Q5 Do you currently serve on a leadership team?	16.9%	4.0%	18.8%	100.0%	12.5%	13.3%
	Yes, about once or twice a year	Count	1	0	0	0	11	12
		% within Q5 Do you currently serve on a leadership team?	1.2%	0.0%	0.0%	0.0%	4.2%	3.1%
	No	Count	1	1	0	0	208	210
		% within Q5 Do you currently serve on a leadership team?	1.2%	4.0%	0.0%	0.0%	78.5%	53.8%
Total		Count	83	25	16	1	265	390
		% within Q5 Do you currently serve on a leadership team?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q5 Do you currently serve on a leadership team? Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q5 Do you currently serve on a leadership team? Crosstabulation

| | | | Q5 Do you currently serve on a leadership team? | | | | | Total |
			Serve on a team regularly	Serve on a leadership team	Lead a ministry	Other	None	
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	21	14	5	0	2	42
		% within Q4 Do you serve in a ministry at Beacon?	50.0%	33.3%	11.9%	0.0%	4.8%	100.0%
	Yes, about one time a week	Count	46	9	8	0	11	74
		% within Q4 Do you serve in a ministry at Beacon?	62.2%	12.2%	10.8%	0.0%	14.9%	100.0%
	Yes, every once in awhile	Count	14	1	3	1	33	52
		% within Q4 Do you serve in a ministry at Beacon?	26.9%	1.9%	5.8%	1.9%	63.5%	100.0%
	Yes, about once or twice a year	Count	1	0	0	0	11	12
		% within Q4 Do you serve in a ministry at Beacon?	8.3%	0.0%	0.0%	0.0%	91.7%	100.0%
	No	Count	1	1	0	0	208	210
		% within Q4 Do you serve in a ministry at Beacon?	0.5%	0.5%	0.0%	0.0%	99.0%	100.0%
Total		Count	83	25	16	1	265	390
		% within Q4 Do you serve in a ministry at Beacon?	21.3%	6.4%	4.1%	0.3%	67.9%	100.0%

Crosstabs

Crosstabs - Q1 How often do you attend worship services? * Q15 Have you taken the PLACE Class at Beacon? Crosstabulation - December 21, 2016

Q1 How often do you attend worship services? * Q15 Have you taken the PLACE Class at Beacon? Crosstabulation

| | | | Q15 Have you taken the PLACE Class at Beacon? | | | Total |
			Yes	No	Unknown	
Q1 How often do you attend worship services?	First time	Count	0	16	0	16
		% within Q15 Have you taken the PLACE Class at Beacon?	0.0%	5.8%	0.0%	4.1%
	Hardly ever	Count	0	11	0	11
		% within Q15 Have you taken the PLACE Class at Beacon?	0.0%	4.0%	0.0%	2.8%
	< Once a Month	Count	0	15	0	15
		% within Q15 Have you taken the PLACE Class at Beacon?	0.0%	5.4%	0.0%	3.8%
	1x Month	Count	2	12	0	14
		% within Q15 Have you taken the PLACE Class at Beacon?	1.9%	4.3%	0.0%	3.6%
	2-3x Month	Count	10	64	3	77
		% within Q15 Have you taken the PLACE Class at Beacon?	9.6%	23.0%	33.3%	19.7%
	Weekly	Count	92	160	6	258
		% within Q15 Have you taken the PLACE Class at Beacon?	88.5%	57.6%	66.7%	66.0%
Total		Count	104	278	9	391
		% within Q15 Have you taken the PLACE Class at Beacon?	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q1 How often do you attend worship services? * Q15 Have you taken the PLACE Class at Beacon?
Crosstabulation - December 21, 2016

Q1 How often do you attend worship services? * Q15 Have you taken the PLACE Class at Beacon? Crosstabulation

			Q15 Have you taken the PLACE Class at Beacon?			Total
			Yes	No	Unknown	
Q1 How often do you attend worship services?	First time	Count	0	16	0	16
		% within Q1 How often do you attend worship services?	0.0%	100.0%	0.0%	100.0%
	Hardly ever	Count	0	11	0	11
		% within Q1 How often do you attend worship services?	0.0%	100.0%	0.0%	100.0%
	< Once a Month	Count	0	15	0	15
		% within Q1 How often do you attend worship services?	0.0%	100.0%	0.0%	100.0%
	1x Month	Count	2	12	0	14
		% within Q1 How often do you attend worship services?	14.3%	85.7%	0.0%	100.0%
	2-3x Month	Count	10	64	3	77
		% within Q1 How often do you attend worship services?	13.0%	83.1%	3.9%	100.0%
	Weekly	Count	92	160	6	258
		% within Q1 How often do you attend worship services?	35.7%	62.0%	2.3%	100.0%
Total		Count	104	278	9	391
		% within Q1 How often do you attend worship services?	26.6%	71.1%	2.3%	100.0%

Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q15 Have you taken the PLACE Class at Beacon?
Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q15 Have you taken the PLACE Class at Beacon? Crosstabulation

			Q15 Have you taken the PLACE Class at Beacon?			Total
			Yes	No	Unknown	
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	39	43	1	83
		% within Q15 Have you taken the PLACE Class at Beacon?	37.5%	15.5%	11.1%	21.3%
	Serve on a leadership team	Count	22	3	0	25
		% within Q15 Have you taken the PLACE Class at Beacon?	21.2%	1.1%	0.0%	6.4%
	Lead a ministry	Count	13	3	0	16
		% within Q15 Have you taken the PLACE Class at Beacon?	12.5%	1.1%	0.0%	4.1%
	Other	Count	1	0	0	1
		% within Q15 Have you taken the PLACE Class at Beacon?	1.0%	0.0%	0.0%	0.3%
	None	Count	29	228	8	265
		% within Q15 Have you taken the PLACE Class at Beacon?	27.9%	82.3%	88.9%	67.9%
Total		Count	104	277	9	390
		% within Q15 Have you taken the PLACE Class at Beacon?	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q15 Have you taken the PLACE Class at Beacon? Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q15 Have you taken the PLACE Class at Beacon? Crosstabulation

			Q15 Have you taken the PLACE Class at Beacon?			Total
			Yes	No	Unknown	
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	39	43	1	83
		% within Q5 Do you currently serve on a leadership team?	47.0%	51.8%	1.2%	100.0%
	Serve on a leadership team	Count	22	3	0	25
		% within Q5 Do you currently serve on a leadership team?	88.0%	12.0%	0.0%	100.0%
	Lead a ministry	Count	13	3	0	16
		% within Q5 Do you currently serve on a leadership team?	81.3%	18.8%	0.0%	100.0%
	Other	Count	1	0	0	1
		% within Q5 Do you currently serve on a leadership team?	100.0%	0.0%	0.0%	100.0%
	None	Count	29	228	8	265
		% within Q5 Do you currently serve on a leadership team?	10.9%	86.0%	3.0%	100.0%
Total		Count	104	277	9	390
		% within Q5 Do you currently serve on a leadership team?	26.7%	71.0%	2.3%	100.0%

Crosstabs

Crosstabs - Q15 Have you taken the PLACE Class at Beacon? * Q17 Are you a Covenant Member at Beacon? Crosstabulation - December 21, 2016

Q15 Have you taken the PLACE Class at Beacon? * Q17 Are you a Covenant Member at Beacon? Crosstabulation

			Q17 Are you a Covenant Member at Beacon?			Total
			Yes	No	Unknown	
Q15 Have you taken the PLACE Class at Beacon?	Yes	Count	79	24	1	104
		% within Q17 Are you a Covenant Member at Beacon?	63.7%	9.2%	12.5%	26.5%
	No	Count	44	230	5	279
		% within Q17 Are you a Covenant Member at Beacon?	35.5%	88.5%	62.5%	71.2%
	Unknown	Count	1	6	2	9
		% within Q17 Are you a Covenant Member at Beacon?	0.8%	2.3%	25.0%	2.3%
Total		Count	124	260	8	392
		% within Q17 Are you a Covenant Member at Beacon?	100.0%	100.0%	100.0%	100.0%

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Crosstabs

Crosstabs - Q15 Have you taken the PLACE Class at Beacon? * Q17 Are you a Covenant Member at Beacon? Crosstabulation - December 21, 2016

Q15 Have you taken the PLACE Class at Beacon? * Q17 Are you a Covenant Member at Beacon? Crosstabulation

			Q17 Are you a Covenant Member at Beacon?			Total
			Yes	No	Unknown	
Q15 Have you taken the PLACE Class at Beacon?	Yes	Count	79	24	1	104
		% within Q15 Have you taken the PLACE Class at Beacon?	76.0%	23.1%	1.0%	100.0%
	No	Count	44	230	5	279
		% within Q15 Have you taken the PLACE Class at Beacon?	15.8%	82.4%	1.8%	100.0%
	Unknown	Count	1	6	2	9
		% within Q15 Have you taken the PLACE Class at Beacon?	11.1%	66.7%	22.2%	100.0%
Total		Count	124	260	8	392
		% within Q15 Have you taken the PLACE Class at Beacon?	31.6%	66.3%	2.0%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q2 How long have you been attending worship services at Beacon? Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q2 How long have you been attending worship services at Beacon? Crosstabulation

			Q2 How long have you been attending worship services at Beacon?						Total
			I do not regularly attend	< 1 year	1-2 years	3-5 years	6-10 years	10+ years	
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	0	0	3	15	11	13	42
		% within Q2 How long have you been attending worship services at Beacon?	0.0%	0.0%	2.9%	12.9%	19.6%	36.1%	10.8%
	Yes, about one time a week	Count	0	1	21	25	15	11	73
		% within Q2 How long have you been attending worship services at Beacon?	0.0%	1.7%	20.4%	21.6%	26.8%	30.6%	18.7%
	Yes, every once in awhile	Count	0	2	16	21	11	4	54
		% within Q2 How long have you been attending worship services at Beacon?	0.0%	3.4%	15.5%	18.1%	19.6%	11.1%	13.8%
	Yes, about once or twice a year	Count	0	0	3	4	1	4	12
		% within Q2 How long have you been attending worship services at Beacon?	0.0%	0.0%	2.9%	3.4%	1.8%	11.1%	3.1%
	No	Count	20	56	60	51	18	4	209
		% within Q2 How long have you been attending worship services at Beacon?	100.0%	94.9%	58.3%	44.0%	32.1%	11.1%	53.6%
Total		Count	20	59	103	116	56	36	390
		% within Q2 How long have you been attending worship services at Beacon?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q2 How long have you been attending worship services at Beacon? Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q2 How long have you been attending worship services at Beacon? Crosstabulation

			Q2 How long have you been attending worship services at Beacon?						Total
			I do not regularly attend	< 1 year	1-2 years	3-5 years	6-10 years	10+ years	
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	0	0	3	15	11	13	42
		% within Q4 Do you serve in a ministry at Beacon?	0.0%	0.0%	7.1%	35.7%	26.2%	31.0%	100.0%
	Yes, about one time a week	Count	0	1	21	25	15	11	73
		% within Q4 Do you serve in a ministry at Beacon?	0.0%	1.4%	28.8%	34.2%	20.5%	15.1%	100.0%
	Yes, every once in awhile	Count	0	2	16	21	11	4	54
		% within Q4 Do you serve in a ministry at Beacon?	0.0%	3.7%	29.6%	38.9%	20.4%	7.4%	100.0%
	Yes, about once or twice a year	Count	0	0	3	4	1	4	12
		% within Q4 Do you serve in a ministry at Beacon?	0.0%	0.0%	25.0%	33.3%	8.3%	33.3%	100.0%
	No	Count	20	56	60	51	18	4	209
		% within Q4 Do you serve in a ministry at Beacon?	9.6%	26.8%	28.7%	24.4%	8.6%	1.9%	100.0%
Total		Count	20	59	103	116	56	36	390
		% within Q4 Do you serve in a ministry at Beacon?	5.1%	15.1%	26.4%	29.7%	14.4%	9.2%	100.0%

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Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q2 How long have you been attending worship services at Beacon? Crosstabulation
December 21, 2016

Q5 Do you currently serve on a leadership team? * Q2 How long have you been attending worship services at Beacon? Crosstabulation

| | | | Q2 How long have you been attending worship services at Beacon? | | | | | | |
			I do not regularly attend	< 1 year	1-2 years	3-5 years	6-10 years	10+ years	Total
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	0	1	19	33	19	10	82
		% within Q2 How long have you been attending worship services at Beacon?	0.0%	1.7%	18.6%	28.7%	35.2%	27.8%	21.2%
	Serve on a leadership team	Count	0	1	2	8	3	11	25
		% within Q2 How long have you been attending worship services at Beacon?	0.0%	1.7%	2.0%	7.0%	5.6%	30.6%	6.5%
	Lead a ministry	Count	0	1	6	2	2	5	16
		% within Q2 How long have you been attending worship services at Beacon?	0.0%	1.7%	5.9%	1.7%	3.7%	13.9%	4.1%
	Other	Count	0	0	0	1	0	0	1
		% within Q2 How long have you been attending worship services at Beacon?	0.0%	0.0%	0.0%	0.9%	0.0%	0.0%	0.3%
	None	Count	20	56	75	71	30	10	262
		% within Q2 How long have you been attending worship services at Beacon?	100.0%	94.9%	73.5%	61.7%	55.6%	27.8%	67.9%
Total		Count	20	59	102	115	54	36	386
		% within Q2 How long have you been attending worship services at Beacon?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q2 How long have you been attending worship services at Beacon? Crosstabulation
December 21, 2016

Q5 Do you currently serve on a leadership team? * Q2 How long have you been attending worship services at Beacon? Crosstabulation

| | | | Q2 How long have you been attending worship services at Beacon? | | | | | | |
			I do not regularly attend	< 1 year	1-2 years	3-5 years	6-10 years	10+ years	Total
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	0	1	19	33	19	10	82
		% within Q5 Do you currently serve on a leadership team?	0.0%	1.2%	23.2%	40.2%	23.2%	12.2%	100.0%
	Serve on a leadership team	Count	0	1	2	8	3	11	25
		% within Q5 Do you currently serve on a leadership team?	0.0%	4.0%	8.0%	32.0%	12.0%	44.0%	100.0%
	Lead a ministry	Count	0	1	6	2	2	5	16
		% within Q5 Do you currently serve on a leadership team?	0.0%	6.3%	37.5%	12.5%	12.5%	31.3%	100.0%
	Other	Count	0	0	0	1	0	0	1
		% within Q5 Do you currently serve on a leadership team?	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
	None	Count	20	56	75	71	30	10	262
		% within Q5 Do you currently serve on a leadership team?	7.6%	21.4%	28.6%	27.1%	11.5%	3.8%	100.0%
Total		Count	20	59	102	115	54	36	386
		% within Q5 Do you currently serve on a leadership team?	5.2%	15.3%	26.4%	29.8%	14.0%	9.3%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q29 I'm excited to serve at Beacon Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q29 I'm excited to serve at Beacon Crosstabulation

| | | | Q29 I'm excited to serve at Beacon | | | | | |
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	29	13	0	0	0	42
		% within Q4 Do you serve in a ministry at Beacon?	69.0%	31.0%	0.0%	0.0%	0.0%	100.0%
	Yes, about one time a week	Count	41	29	4	0	0	74
		% within Q4 Do you serve in a ministry at Beacon?	55.4%	39.2%	5.4%	0.0%	0.0%	100.0%
	Yes, every once in awhile	Count	17	26	10	1	0	54
		% within Q4 Do you serve in a ministry at Beacon?	31.5%	48.1%	18.5%	1.9%	0.0%	100.0%
	Yes, about once or twice a year	Count	2	5	4	0	1	12
		% within Q4 Do you serve in a ministry at Beacon?	16.7%	41.7%	33.3%	0.0%	8.3%	100.0%
	No	Count	23	76	103	5	1	208
		% within Q4 Do you serve in a ministry at Beacon?	11.1%	36.5%	49.5%	2.4%	0.5%	100.0%
Total		Count	112	149	121	6	2	390
		% within Q4 Do you serve in a ministry at Beacon?	28.7%	38.2%	31.0%	1.5%	0.5%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q29 I'm excited to serve at Beacon Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q29 I'm excited to serve at Beacon Crosstabulation

| | | | Q29 I'm excited to serve at Beacon | | | | | |
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	29	13	0	0	0	42
		% within Q29 I'm excited to serve at Beacon	25.9%	8.7%	0.0%	0.0%	0.0%	10.8%
	Yes, about one time a week	Count	41	29	4	0	0	74
		% within Q29 I'm excited to serve at Beacon	36.6%	19.5%	3.3%	0.0%	0.0%	19.0%
	Yes, every once in awhile	Count	17	26	10	1	0	54
		% within Q29 I'm excited to serve at Beacon	15.2%	17.4%	8.3%	16.7%	0.0%	13.8%
	Yes, about once or twice a year	Count	2	5	4	0	1	12
		% within Q29 I'm excited to serve at Beacon	1.8%	3.4%	3.3%	0.0%	50.0%	3.1%
	No	Count	23	76	103	5	1	208
		% within Q29 I'm excited to serve at Beacon	20.5%	51.0%	85.1%	83.3%	50.0%	53.3%
Total		Count	112	149	121	6	2	390
		% within Q29 I'm excited to serve at Beacon	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q29 I'm excited to serve at Beacon Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q29 I'm excited to serve at Beacon Crosstabulation

| | | | Q29 I'm excited to serve at Beacon | | | | | |
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	48	31	3	1	0	83
		% within Q5 Do you currently serve on a leadership team?	57.8%	37.3%	3.6%	1.2%	0.0%	100.0%
	Serve on a leadership team	Count	18	7	0	0	0	25
		% within Q5 Do you currently serve on a leadership team?	72.0%	28.0%	0.0%	0.0%	0.0%	100.0%
	Lead a ministry	Count	10	6	0	0	0	16
		% within Q5 Do you currently serve on a leadership team?	62.5%	37.5%	0.0%	0.0%	0.0%	100.0%
	Other	Count	0	1	0	0	0	1
		% within Q5 Do you currently serve on a leadership team?	0.0%	100.0%	0.0%	0.0%	0.0%	100.0%
	None	Count	35	102	117	5	2	261
		% within Q5 Do you currently serve on a leadership team?	13.4%	39.1%	44.8%	1.9%	0.8%	100.0%
Total		Count	111	147	120	6	2	386
		% within Q5 Do you currently serve on a leadership team?	28.8%	38.1%	31.1%	1.6%	0.5%	100.0%

Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q29 I'm excited to serve at Beacon Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q29 I'm excited to serve at Beacon Crosstabulation

| | | | Q29 I'm excited to serve at Beacon | | | | | |
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	48	31	3	1	0	83
		% within Q29 I'm excited to serve at Beacon	43.2%	21.1%	2.5%	16.7%	0.0%	21.5%
	Serve on a leadership team	Count	18	7	0	0	0	25
		% within Q29 I'm excited to serve at Beacon	16.2%	4.8%	0.0%	0.0%	0.0%	6.5%
	Lead a ministry	Count	10	6	0	0	0	16
		% within Q29 I'm excited to serve at Beacon	9.0%	4.1%	0.0%	0.0%	0.0%	4.1%
	Other	Count	0	1	0	0	0	1
		% within Q29 I'm excited to serve at Beacon	0.0%	0.7%	0.0%	0.0%	0.0%	0.3%
	None	Count	35	102	117	5	2	261
		% within Q29 I'm excited to serve at Beacon	31.5%	69.4%	97.5%	83.3%	100.0%	67.6%
Total		Count	111	147	120	6	2	386
		% within Q29 I'm excited to serve at Beacon	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q30 I'm nervous about the commitment necessary when volunteering at church
Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q30 I'm nervous about the commitment necessary when volunteering at church Crosstabulation

			Q30 I'm nervous about the commitment necessary when volunteering at church					Total
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	0	1	2	15	24	42
		% within Q4 Do you serve in a ministry at Beacon?	0.0%	2.4%	4.8%	35.7%	57.1%	100.0%
	Yes, about one time a week	Count	3	13	4	33	21	74
		% within Q4 Do you serve in a ministry at Beacon?	4.1%	17.6%	5.4%	44.6%	28.4%	100.0%
	Yes, every once in awhile	Count	2	23	4	23	2	54
		% within Q4 Do you serve in a ministry at Beacon?	3.7%	42.6%	7.4%	42.6%	3.7%	100.0%
	Yes, about once or twice a year	Count	1	4	5	0	2	12
		% within Q4 Do you serve in a ministry at Beacon?	8.3%	33.3%	41.7%	0.0%	16.7%	100.0%
	No	Count	10	78	58	46	17	209
		% within Q4 Do you serve in a ministry at Beacon?	4.8%	37.3%	27.8%	22.0%	8.1%	100.0%
Total		Count	16	119	73	117	66	391
		% within Q4 Do you serve in a ministry at Beacon?	4.1%	30.4%	18.7%	29.9%	16.9%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q30 I'm nervous about the commitment necessary when volunteering at church
Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q30 I'm nervous about the commitment necessary when volunteering at church Crosstabulation

			Q30 I'm nervous about the commitment necessary when volunteering at church					Total
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	0	1	2	15	24	42
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	0.0%	0.8%	2.7%	12.8%	36.4%	10.7%
	Yes, about one time a week	Count	3	13	4	33	21	74
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	18.8%	10.9%	5.5%	28.2%	31.8%	18.9%
	Yes, every once in awhile	Count	2	23	4	23	2	54
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	12.5%	19.3%	5.5%	19.7%	3.0%	13.8%
	Yes, about once or twice a year	Count	1	4	5	0	2	12
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	6.3%	3.4%	6.8%	0.0%	3.0%	3.1%
	No	Count	10	78	58	46	17	209
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	62.5%	65.5%	79.5%	39.3%	25.8%	53.5%
Total		Count	16	119	73	117	66	391
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q30 I'm nervous about the commitment necessary when volunteering at church
Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q30 I'm nervous about the commitment necessary when volunteering at church Crosstabulation

			Q30 I'm nervous about the commitment necessary when volunteering at church					Total
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	2	14	4	37	26	83
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	12.5%	11.9%	5.6%	31.9%	39.4%	21.4%
	Serve on a leadership team	Count	0	2	0	8	15	25
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	0.0%	1.7%	0.0%	6.9%	22.7%	6.5%
	Lead a ministry	Count	0	3	2	7	4	16
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	0.0%	2.5%	2.8%	6.0%	6.1%	4.1%
	Other	Count	0	0	0	1	0	1
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	0.0%	0.0%	0.0%	0.9%	0.0%	0.3%
	None	Count	14	99	65	63	21	262
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	87.5%	83.9%	91.5%	54.3%	31.8%	67.7%
Total		Count	16	118	71	116	66	387
		% within Q30 I'm nervous about the commitment necessary when volunteering at church	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

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Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q30 I'm nervous about the commitment necessary when volunteering at church Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q30 I'm nervous about the commitment necessary when volunteering at church Crosstabulation

			Q30 I'm nervous about the commitment necessary when volunteering at church					Total
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	2	14	4	37	26	83
		% within Q5 Do you currently serve on a leadership team?	2.4%	16.9%	4.8%	44.6%	31.3%	100.0%
	Serve on a leadership team	Count	0	2	0	8	15	25
		% within Q5 Do you currently serve on a leadership team?	0.0%	8.0%	0.0%	32.0%	60.0%	100.0%
	Lead a ministry	Count	0	3	2	7	4	16
		% within Q5 Do you currently serve on a leadership team?	0.0%	18.8%	12.5%	43.8%	25.0%	100.0%
	Other	Count	0	0	0	1	0	1
		% within Q5 Do you currently serve on a leadership team?	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
	None	Count	14	99	65	63	21	262
		% within Q5 Do you currently serve on a leadership team?	5.3%	37.8%	24.8%	24.0%	8.0%	100.0%
Total		Count	16	118	71	116	66	387
		% within Q5 Do you currently serve on a leadership team?	4.1%	30.5%	18.3%	30.0%	17.1%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q31 I'm too busy to volunteer at church Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q31 I'm too busy to volunteer at church Crosstabulation

			Q31 I'm too busy to volunteer at church					Total
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	0	3	1	16	22	42
		% within Q4 Do you serve in a ministry at Beacon?	0.0%	7.1%	2.4%	38.1%	52.4%	100.0%
	Yes, about one time a week	Count	2	5	2	45	19	73
		% within Q4 Do you serve in a ministry at Beacon?	2.7%	6.8%	2.7%	61.6%	26.0%	100.0%
	Yes, every once in awhile	Count	2	11	8	27	6	54
		% within Q4 Do you serve in a ministry at Beacon?	3.7%	20.4%	14.8%	50.0%	11.1%	100.0%
	Yes, about once or twice a year	Count	1	3	3	4	1	12
		% within Q4 Do you serve in a ministry at Beacon?	8.3%	25.0%	25.0%	33.3%	8.3%	100.0%
	No	Count	8	52	77	59	14	210
		% within Q4 Do you serve in a ministry at Beacon?	3.8%	24.8%	36.7%	28.1%	6.7%	100.0%
Total		Count	13	74	91	151	62	391
		% within Q4 Do you serve in a ministry at Beacon?	3.3%	18.9%	23.3%	38.6%	15.9%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q31 I'm too busy to volunteer at church Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q31 I'm too busy to volunteer at church Crosstabulation

			Q31 I'm too busy to volunteer at church					Total
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	0	3	1	16	22	42
		% within Q31 I'm too busy to volunteer at church	0.0%	4.1%	1.1%	10.6%	35.5%	10.7%
	Yes, about one time a week	Count	2	5	2	45	19	73
		% within Q31 I'm too busy to volunteer at church	15.4%	6.8%	2.2%	29.8%	30.6%	18.7%
	Yes, every once in awhile	Count	2	11	8	27	6	54
		% within Q31 I'm too busy to volunteer at church	15.4%	14.9%	8.8%	17.9%	9.7%	13.8%
	Yes, about once or twice a year	Count	1	3	3	4	1	12
		% within Q31 I'm too busy to volunteer at church	7.7%	4.1%	3.3%	2.6%	1.6%	3.1%
	No	Count	8	52	77	59	14	210
		% within Q31 I'm too busy to volunteer at church	61.5%	70.3%	84.6%	39.1%	22.6%	53.7%
Total		Count	13	74	91	151	62	391
		% within Q31 I'm too busy to volunteer at church	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

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Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q31 I'm too busy to volunteer at church Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q31 I'm too busy to volunteer at church Crosstabulation

			Q31 I'm too busy to volunteer at church					
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	1	5	2	53	22	83
		% within Q31 I'm too busy to volunteer at church	7.7%	6.8%	2.2%	35.1%	36.1%	21.4%
	Serve on a leadership team	Count	0	2	0	9	14	25
		% within Q31 I'm too busy to volunteer at church	0.0%	2.7%	0.0%	6.0%	23.0%	6.5%
	Lead a ministry	Count	0	0	2	8	5	15
		% within Q31 I'm too busy to volunteer at church	0.0%	0.0%	2.2%	5.3%	8.2%	3.9%
	Other	Count	0	0	1	0	0	1
		% within Q31 I'm too busy to volunteer at church	0.0%	0.0%	1.1%	0.0%	0.0%	0.3%
	None	Count	12	66	84	81	20	263
		% within Q31 I'm too busy to volunteer at church	92.3%	90.4%	94.4%	53.6%	32.8%	68.0%
Total		Count	13	73	89	151	61	387
		% within Q31 I'm too busy to volunteer at church	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q31 I'm too busy to volunteer at church Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q31 I'm too busy to volunteer at church Crosstabulation

			Q31 I'm too busy to volunteer at church					
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	1	5	2	53	22	83
		% within Q5 Do you currently serve on a leadership team?	1.2%	6.0%	2.4%	63.9%	26.5%	100.0%
	Serve on a leadership team	Count	0	2	0	9	14	25
		% within Q5 Do you currently serve on a leadership team?	0.0%	8.0%	0.0%	36.0%	56.0%	100.0%
	Lead a ministry	Count	0	0	2	8	5	15
		% within Q5 Do you currently serve on a leadership team?	0.0%	0.0%	13.3%	53.3%	33.3%	100.0%
	Other	Count	0	0	1	0	0	1
		% within Q5 Do you currently serve on a leadership team?	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
	None	Count	12	66	84	81	20	263
		% within Q5 Do you currently serve on a leadership team?	4.6%	25.1%	31.9%	30.8%	7.6%	100.0%
Total		Count	13	73	89	151	61	387
		% within Q5 Do you currently serve on a leadership team?	3.4%	18.9%	23.0%	39.0%	15.8%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q32 As a volunteer I'm concerned about my lack of trainng or skill Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q32 As a volunteer I'm concerned about my lack of trainng or skill Crosstabulation

			Q32 As a volunteer I'm concerned about my lack of trainng or skill					
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	0	5	5	21	11	42
		% within Q4 Do you serve in a ministry at Beacon?	0.0%	11.9%	11.9%	50.0%	26.2%	100.0%
	Yes, about one time a week	Count	0	6	9	42	17	74
		% within Q4 Do you serve in a ministry at Beacon?	0.0%	8.1%	12.2%	56.8%	23.0%	100.0%
	Yes, every once in awhile	Count	2	13	6	27	6	54
		% within Q4 Do you serve in a ministry at Beacon?	3.7%	24.1%	11.1%	50.0%	11.1%	100.0%
	Yes, about once or twice a year	Count	0	2	5	2	3	12
		% within Q4 Do you serve in a ministry at Beacon?	0.0%	16.7%	41.7%	16.7%	25.0%	100.0%
	No	Count	7	44	71	70	17	209
		% within Q4 Do you serve in a ministry at Beacon?	3.3%	21.1%	34.0%	33.5%	8.1%	100.0%
Total		Count	9	70	96	162	54	391
		% within Q4 Do you serve in a ministry at Beacon?	2.3%	17.9%	24.6%	41.4%	13.8%	100.0%

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Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q32 As a volunteer I'm concerned about my lack of trainng or skill Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q32 As a volunteer I'm concerned about my lack of trainng or skill Crosstabulation

			Q32 As a volunteer I'm concerned about my lack of trainng or skill					
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	0	5	5	21	11	42
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	0.0%	7.1%	5.2%	13.0%	20.4%	10.7%
	Yes, about one time a week	Count	0	6	9	42	17	74
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	0.0%	8.6%	9.4%	25.9%	31.5%	18.9%
	Yes, every once in awhile	Count	2	13	6	27	6	54
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	22.2%	18.6%	6.3%	16.7%	11.1%	13.8%
	Yes, about once or twice a year	Count	0	2	5	2	3	12
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	0.0%	2.9%	5.2%	1.2%	5.6%	3.1%
	No	Count	7	44	71	70	17	209
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	77.8%	62.9%	74.0%	43.2%	31.5%	53.5%
Total		Count	9	70	96	162	54	391
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q32 As a volunteer I'm concerned about my lack of trainng or skill Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q32 As a volunteer I'm concerned about my lack of trainng or skill Crosstabulation

			Q32 As a volunteer I'm concerned about my lack of trainng or skill					
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	0	15	9	45	14	83
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	0.0%	21.7%	9.4%	28.1%	26.4%	21.4%
	Serve on a leadership team	Count	0	0	4	11	10	25
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	0.0%	0.0%	4.2%	6.9%	18.9%	6.5%
	Lead a ministry	Count	0	0	1	12	3	16
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	0.0%	0.0%	1.0%	7.5%	5.7%	4.1%
	Other	Count	0	0	0	1	0	1
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	0.0%	0.0%	0.0%	0.6%	0.0%	0.3%
	None	Count	9	54	82	91	26	262
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	100.0%	78.3%	85.4%	56.9%	49.1%	67.7%
Total		Count	9	69	96	160	53	387
		% within Q32 As a volunteer I'm concerned about my lack of training or skill	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q32 As a volunteer I'm concerned about my lack of trainng or skill Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q32 As a volunteer I'm concerned about my lack of trainng or skill Crosstabulation

			Q32 As a volunteer I'm concerned about my lack of trainng or skill					
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	0	15	9	45	14	83
		% within Q5 Do you currently serve on a leadership team?	0.0%	18.1%	10.8%	54.2%	16.9%	100.0%
	Serve on a leadership team	Count	0	0	4	11	10	25
		% within Q5 Do you currently serve on a leadership team?	0.0%	0.0%	16.0%	44.0%	40.0%	100.0%
	Lead a ministry	Count	0	0	1	12	3	16
		% within Q5 Do you currently serve on a leadership team?	0.0%	0.0%	6.3%	75.0%	18.8%	100.0%
	Other	Count	0	0	0	1	0	1
		% within Q5 Do you currently serve on a leadership team?	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
	None	Count	9	54	82	91	26	262
		% within Q5 Do you currently serve on a leadership team?	3.4%	20.6%	31.3%	34.7%	9.9%	100.0%
Total		Count	9	69	96	160	53	387
		% within Q5 Do you currently serve on a leadership team?	2.3%	17.8%	24.8%	41.3%	13.7%	100.0%

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Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving Crosstabulation

| | | | Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving | | | | | |
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	1	2	6	19	14	42
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	7.7%	2.7%	5.6%	12.9%	26.9%	10.7%
	Yes, about one time a week	Count	1	6	13	36	18	74
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	7.7%	8.2%	12.1%	24.5%	34.6%	18.9%
	Yes, every once in awhile	Count	3	10	12	24	4	53
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	23.1%	13.7%	11.2%	16.3%	7.7%	13.5%
	Yes, about once or twice a year	Count	1	3	4	3	1	12
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	7.7%	4.1%	3.7%	2.0%	1.9%	3.1%
	No	Count	7	52	72	65	15	211
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	53.8%	71.2%	67.3%	44.2%	28.8%	53.8%
Total		Count	13	73	107	147	52	392
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Crosstabs

Crosstabs - Q4 Do you serve in a ministry at Beacon? * Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving Crosstabulation - December 21, 2016

Q4 Do you serve in a ministry at Beacon? * Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving Crosstabulation

| | | | Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving | | | | | |
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q4 Do you serve in a ministry at Beacon?	Yes, more than once a week	Count	1	2	6	19	14	42
		% within Q4 Do you serve in a ministry at Beacon?	2.4%	4.8%	14.3%	45.2%	33.3%	100.0%
	Yes, about one time a week	Count	1	6	13	36	18	74
		% within Q4 Do you serve in a ministry at Beacon?	1.4%	8.1%	17.6%	48.6%	24.3%	100.0%
	Yes, every once in awhile	Count	3	10	12	24	4	53
		% within Q4 Do you serve in a ministry at Beacon?	5.7%	18.9%	22.6%	45.3%	7.5%	100.0%
	Yes, about once or twice a year	Count	1	3	4	3	1	12
		% within Q4 Do you serve in a ministry at Beacon?	8.3%	25.0%	33.3%	25.0%	8.3%	100.0%
	No	Count	7	52	72	65	15	211
		% within Q4 Do you serve in a ministry at Beacon?	3.3%	24.6%	34.1%	30.8%	7.1%	100.0%
Total		Count	13	73	107	147	52	392
		% within Q4 Do you serve in a ministry at Beacon?	3.3%	18.6%	27.3%	37.5%	13.3%	100.0%

Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving Crosstabulation

| | | | Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving | | | | | |
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	0	9	17	43	14	83
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	0.0%	12.3%	16.2%	29.3%	26.9%	21.3%
	Serve on a leadership team	Count	2	1	1	9	12	25
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	16.7%	1.4%	1.0%	6.1%	23.1%	6.4%
	Lead a ministry	Count	0	2	1	8	5	16
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	0.0%	2.7%	1.0%	5.4%	9.6%	4.1%
	Other	Count	0	0	1	0	0	1
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	0.0%	0.0%	1.0%	0.0%	0.0%	0.3%
	None	Count	10	61	85	87	21	264
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	83.3%	83.6%	81.0%	59.2%	40.4%	67.9%
Total		Count	12	73	105	147	52	389
		% within Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

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Crosstabs

Crosstabs - Q5 Do you currently serve on a leadership team? * Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving
Crosstabulation - December 21, 2016

Q5 Do you currently serve on a leadership team? * Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving Crosstabulation

			Q33 I'm pretty sure that when volunteering I'll feel pressure if I want to stop serving					Total
			Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
Q5 Do you currently serve on a leadership team?	Serve on a team regularly	Count	0	9	17	43	14	83
		% within Q5 Do you currently serve on a leadership team?	0.0%	10.8%	20.5%	51.8%	16.9%	100.0%
	Serve on a leadership team	Count	2	1	1	9	12	25
		% within Q5 Do you currently serve on a leadership team?	8.0%	4.0%	4.0%	36.0%	48.0%	100.0%
	Lead a ministry	Count	0	2	1	8	5	16
		% within Q5 Do you currently serve on a leadership team?	0.0%	12.5%	6.3%	50.0%	31.3%	100.0%
	Other	Count	0	0	1	0	0	1
		% within Q5 Do you currently serve on a leadership team?	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
	None	Count	10	61	85	87	21	264
		% within Q5 Do you currently serve on a leadership team?	3.8%	23.1%	32.2%	33.0%	8.0%	100.0%
Total		Count	12	73	105	147	52	389
		% within Q5 Do you currently serve on a leadership team?	3.1%	18.8%	27.0%	37.8%	13.4%	100.0%

APPENDIX D-PROJECT 5, CUSTOM CHAT SURVEY QUESTIONS

- Demographic Questions
  - How often do you attend worship services at Beacon?
  - If you were to die today, are you certain you would go to heaven?
    - Yes, No, Maybe

- Why should God let you into heaven?
  - I believe in God
  - God is a God of love
  - I try to be a good person
  - Because of Jesus
  - Not sure

- How often do you serve in a ministry at Beacon?
  - I don't serve at Beacon
  - I serve every once in a while
  - I serve around once a month
  - I serve around twice a month
  - I serve almost every week or more

- If you serve in a ministry at Beacon which BEST describes your primary motivation?
  - Someone asked me and/or I want to help the church out
  - To meet people and/or make friends
  - It gives me a sense of purpose and/or good feelings
  - Because I feel guilty if I don't help out
  - Other

- I get significant joy from serving at Beacon
  - Strongly Agree to Strongly Disagree

- Which best describes your availability to serve in ministry at Beacon:
  - I am too busy and/or overwhelmed to serve at Beacon on a regular basis
  - I serve on a regular basis in a ministry I love or because I want to help out
  - I'm not serving regularly because I'm taking a break or I've been burned out in the past
  - I'm not interested in most of the service opportunities that Beacon offers
  - Other

- What is the main thing that limits your ability to serve at Beacon?
  - My time is very limited and/or life circumstances don't allow me to serve right now
  - I have been "burned out" in the past
  - I don't know where to serve
  - I'm concerned about the responsibilities and commitments
  - Other

- Outside of Beacon, I am involved in the following volunteer opportunities:
  - I'm not involved in any volunteer activities outside of Beacon
  - I help with my local school or PTA or local sports
  - I help with leadership skills training or ESL or other tutoring classes
  - I'm not involved in any other volunteer activities because I am too busy at Beacon
  - Other

- How often do you serve in a ministry outside of Beacon?
  - Not applicable
  - I serve every once in a while
  - I serve around once a month
  - I serve around twice a month
  - I serve almost every week or more

- If you had a bad experience in volunteering (at Beacon or somewhere else), which best describes your experience?
  - Not making a difference
  - Micromanagement or inadequate support from leadership
  - Too much work / not enough help
  - Mediocre team members or conflict with the team or leaders
  - Other

- My gifts/abilities/strengths are utilized in helping accomplish the purposes of God on earth.
  - Strongly Agree to Strongly Disagree

- Open Ended Question
  - What would need to happen in your life for you to get more involved in volunteering at Beacon or outside of Beacon?

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